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ARTICLE I.

CELSUS.

THE first of the heathen philosophers who entered into formal controversy with the Christians was Celsus. We know nothing of the life of Celsus, and there is some uncertainty as to the school of philosophy to which he belonged. He is commonly called an Epicurean, but his writings indicate that he was a Platonist. His book against the Christians—the first that was ever written—is entitled, “*The True Logos, or Word.*”

That Celsus lived and wrote as early as the middle of the second century, is evident from several considerations. He objects to the doctrine of the Christians that “it is but a *few years* since he (Jesus) delivered this doctrine, who is now reckoned to be the Son of God.” Again he says: “The Christians worship him (Jesus) who *lately appeared*, and think that nothing is done wickedly in respect to God, if his Son is served.” Celsus reproaches the Christians with having no temples or houses of worship,—conveniences with which they began to be favored at an early period. It is remarkable, too, that Celsus refers not at all to any of those spurious gospels

and revelations which, in the latter part of the second century, began to be issued; which is evidence that, in his time, they were not in existence. But the circumstance which, more than any other, perhaps, goes to settle the question as to the period of Celsus, is, that the satirist Lucian dedicated to him his *Pseudomantis* — a work which was written about the middle of the second century.

It is evident from many passages in the book of Celsus, that it was written during a season of persecution. He charges the Christians with “teaching secretly the things that please them, keeping off *the judgment of death which is impending over them.*” He tells them that, although they forsook their Master, and even denied him, at the time of his crucifixion, “*now ye die with him.*” In other places he charges them with “a *purpose of dying;*” with “being forward in *striving to death.*” The probability is, that the work of Celsus was written during the reign of Marcus Antoninus, who, though a philosopher, and in many respects an estimable ruler, was yet a cruel persecutor of the Christians.

Through the zeal of the Christian emperors, particularly Theodosius, the works of the heathen philosophers against the Christians — and that of Celsus among the rest — were all destroyed. Previous to its destruction, however, Origen wrote an answer to it, almost a hundred years after Celsus was dead. The reply of Origen consists of eight books, and is regarded as the most valuable of all his works. Du Piu says that “it is the completest and best written apology for the Christian religion, which the ancients have left us.” Nought remains to us of Celsus but what may be gathered from this work of Origen. But Origen’s method of reply was such, — paragraph by paragraph, — that it is presumed we have the greater part of Celsus’ book. We have enough of it, at any rate, to give us a pretty full idea of the plan and character of the work.

The work of Celsus is one of great interest, viewed merely as a literary *curiosity*. Who would not like to know what a

learned pagan philosopher, within fifty years of the apostolic age, would object against Christianity; how he would dispose of the arguments in its favor; and how reason in respect to those wonderful facts on which its credibility and its doctrines rest? But this work has a much higher importance for us than merely to gratify curiosity; as, in the progress of the discussion, we shall show.

Celsus commences his attack upon Christianity by personating a Jew. He had formed an acquaintance with some learned Jews, and he gathers up and retails their quibbles and falsehoods against the followers of Jesus. He begins with the common scandal of the Jews of his time relative to the conception and birth of our Saviour, and his flight into Egypt. "He sprang from an obscure Jewish village, and from a woman who was poor, and worked for her bread. She was put away by her espoused husband, who was a carpenter, having been seduced by a soldier, whose name was *Pantheras*. Wandering about in ignominious poverty, she brought forth a son, and called him Jesus. And he, being obliged through his poverty to serve for hire in Egypt, and having had experience there of certain powers wherein the Egyptians are skilled, returned to his native land, and proclaimed himself a god. But why should Jesus, when an infant, be carried, through fear, into Egypt? A god has no reason to be afraid of death. Could not the great God, who had already sent two angels on his account, have preserved his own son in safety at home!" Lib. i., § 66.

Speaking of the baptism of Christ, Celsus' Jew thus addresses Jesus: "When thou wast washed by John, the apparition of a fowl from the air, thou sayest, flew upon thee. What witness worthy of credit saw this vision? And who heard the voice from heaven adopting thee as the Son of God? But thus thou sayest; and adducest as evidence some one of those who were punished with thee." Lib. i.

The Jew further tells us that Jesus took for his followers "ten profligate publicans and sailors;" but that "he convinced no

one in his lifetime, not even his disciples." Lib. i., § 68 ; ii., § 45.

The Jew complains that Jesus was not explicit in declaring his Messiahship. "When our rulers called upon you in the temple to give some manifest sign that you were the Son of God, you showed us nothing." Again he says: "Christians refer to the prophets, as preaching before the things concerning Jesus. But the sayings of the prophets can be applied to many others better than to him. The prophets say that he who is to come is a great and mighty Lord of the whole earth, and of all its nations and armies. They did not hold forth such a pestilent fellow as this." "How then should we take him for a God, who performed none of those things which had been promised? When we had pronounced him guilty, and would bring him to punishment, he shamefully hid himself, and fled away. Yet he was taken, being betrayed by those whom he called his disciples. Surely, it became not a God to flee, nor to be taken and executed. Least of all did it become him to be betrayed and deserted by his disciples, who knew all his secrets, who followed him as their Master, and esteemed him a Saviour, — the Son and messenger of the Most High." Lib. ii., § 9.

The Jew in Celsus pours forth his calumnies, not only upon Jesus, but upon those who adhered to him after his resurrection. He repeats the charge, so often refuted, that "the Christians, in their private meetings, kill and eat little children, and that when the lights are extinguished, they practise promiscuous lewdness." Lib. vi., § 27. And then addressing those of his countrymen who had become followers of Christ, he exclaims: "What induced you, O ye Jews, to forsake the law of your country, being enticed by him of whom we have been discoursing! You have been most ridiculously deceived, and have become fugitives from us to another name, and to another manner of life. Very recently, when we had punished him who led you as brute beasts, you made defection from the law of your God. You begin with neglecting our sacred things, but in your progress despise them." Lib. ii.

When Celsus had thus assailed Christianity as a Jew, he turns round and attacks Judaism itself. Knowing that Christians, like the Jews, received the Old Testament, and professed to build their religion upon it, he saw that his work would not be complete, unless he demolished both Testaments together. Let us now see what he has to say to the Jews respecting their religion and their Scriptures.

He objects, first of all, to the account given by Moses of the creation of the world. "The generation of the world and of men, as described by Moses, is very foolish. Not knowing what is the nature of the world, and of man, he has composed a profoundly idle tale. Some of the days of the world's formation were passed before light and heaven, the sun, moon and stars were made; and some passed after the making of these things. And certainly the Maker of the world did not borrow light from above, as they kindle lamps among neighbors."

"It is extremely foolish to attribute certain days to the making of the world, before there were days; for how were there days, when the earth was not yet established, nor the sun appointed to his place? How absurd, too, to hear the great God commanding, *Let this be, or that*; and one day framing such a thing, and the second something more; and so on through the third, or fourth, or fifth, or sixth; and then resting the seventh day, like some ill workman, being wearied out, and needing relaxation or rest. It is not possible that the great God should be weary, or work with his hands, or give orders. He has not a mouth, or a voice, nor any other of these things; nor did he make man in his image; for God is not such as man, nor is he like to any other similitude." Lib. vi., vii.

Celsus turns into ridicule the account given in Genesis of the creation of the first human pair, and indeed all the earlier part of the Old Testament history. "The Jews, in some corner of Palestine, — being wholly unlearned, and not having heard of the things sung of old by Hesiod, and other divinely inspired men, — have written most improbably and inelegantly concern-

ing a certain man, formed by the hands of God, and a girl taken from his rib, and a serpent opposing them, and getting the better of them, — old wives' fables. And then a deluge, and a monstrous ark having all things within it, and a dove and a crow as messengers, — adulterating and falsifying the story of Deucalion." Following these, we have "the begetting of children out of time, the treacheries of brethren, the father's grief, the wiles of mothers, and the wealth acquired by Jacob with Laban. Then we have the things concerning Lot and his daughters, more shameful than the Thyestian scandals. We have the hatred of Esau to Jacob, and Simeon and Levi seeking revenge upon the injury of their sister, who was seduced by the son of the king of Shechem. We have the brothers selling the son of Jacob, and the father deceived, and lamenting Joseph, who was serving in Egypt. We have the dreams of the chief butler and baker, and of Pharaoh, and Joseph interpreting them; in consequence of which he is brought out of prison and made governor in the land. We have the story of his brothers coming to him with their asses, and of his returning with great pomp to his father's funeral. The more moderate among the Jews and the Christians, being ashamed of these things, attempt to allegorize them; but they do not admit of allegory. The allegories that have been written concerning them are more shameful and absurd than the stories themselves." *Lib. iv.*

Celsus insists, in another place, that "the Hebrews were originally Egyptians, and owed their national existence to a sedition among that people." They "borrowed circumcision from the Egyptians; and following their leader Moses, these simple goatherds and shepherds were led to esteem God to be one, — whom they thought to be Adonis, or Sabaoth, or the Most High, or whatever else they pleased to name him. For it matters not whether we call the supreme God by the name current among the Greeks, or by that among the Indians, or that among the Egyptians." *Lib. iii., v.*

Celsus has a long and ingenious argument against the repre-

sensation in Genesis, that God made all other creatures for man, and gave to man dominion over them. We will give the substance of it. "If you should say that plants, and trees, and herbs grow for man, what more do they do for man than for brute animals? We, indeed, by working hard, are scarcely and laboriously nourished; but all things grow for them unsown and untilled. Or if you shall say, with Euripides, *The sun and the night serve men*; how do they serve us more than they do the ants and flies? For to them, as well as us, the night is for rest, and the day for acting and working. If any should say that we are the rulers of animals, because we hunt them, and feast on them; I need only reply that they hunt and eat us. Besides, we have need of nets, and arms, and dogs against the brute beasts, while nature hath furnished them with arms of their own, that they may subdue us. If men seem to excel the brutes because they inhabit cities, and have magistracies and governments, the bees and ants do the same. The bees have a ruler, and services, and battles, and victories, and a succession of works. And the ants are most industrious in providing for winter; and meeting one another, they hold conversation, so that they do not wander from their ways. The storks are more pious than men, requiting their parents, and bringing nourishment to them. And so is the phoenix who, after many years, came into Egypt, bringing its dead father, and burying him in a globe of myrrh, and placing him in the temple of the sun.

"The things around us, therefore, were not made for man, more than for the lion, the eagle, or the dolphin, but this world is entire and perfect, composed of all things."

Celsus blames the Jews for worshipping (as he supposes) the angels, and not rather the sun and moon. "They worship the heavens, and the angels that are there, but the most venerable and the most powerful parts of heaven,—the sun, moon, and stars—they despise; as if it were well to worship them that approach us in darkness, in dreams and obscure apparitions, and make no account of those which prophesy so clearly and splendidly to us

all; by which are brought forth to us rain, clouds, and heat, thunders and lightnings, and every production by which God is revealed to men." Lib. iv., v.

Celsus thinks that, as a lawgiver, Moses is not at all superior to the Greek legislators. He compares the Jewish prophecies with the heathen oracles, and claims that the *goodness* of a prophecy, and not the truth of it, ought chiefly to be considered. He points to the frequent idolatries of the Jews in proof that they were no better than other nations, and to the destruction of Jerusalem to show that they were not the special favorites of Heaven. He insists that the laws of Moses and those of Christ are contradictory to each other. By Moses, "God gave law to become rich and powerful, to replenish the earth, and to cut off enemies in war; but now his Son, the Nazarene, gives an opposite law, insisting that there is no access to the Father by one possessing riches, and that we should have no more care about provisions than the crows, or of raiment than the lilies, and that it must be permitted to him who strikes once to strike again." — Lib. vi., vii.

In fine, Celsus thinks that "the contention between the Jews and Christians is very silly; and that the whole dispute, one with the other, about Christ is no better than that in the proverb about the shadow of the ass. Both sides believe that it had been foretold that a Saviour should come, but do not agree whether he who had been promised is come, or not." In another place, Celsus says that "the Jews and Christians are like a parcel of bats or ants worming forth from their holes, or like frogs gathered in council about a ditch, or worms assembled in a corner of the clay, and contending with each other which of them should be the greatest sinners." — Lib. iii., iv.

Having employed the Jew to refute Christianity from *his* stand-point, and then ridiculed and refuted the Jew from his own, Celsus proceeds to attack the religion of Christ, more directly. He assails the lives and the doctrines of Christians, and the records of their faith. He reproaches them with their

frequent controversies, and with their endeavors to proselyte the poor and the vicious. He charges them with political uselessness and even disloyalty, and hence justifies the government in persecuting them. He ridicules the doctrines of the fall of man, the resurrection of the body, and the Divinity and incarnation of Christ. He thinks it preposterous that Christians should suppose their Master Divine, just because he was a magician and wrought miracles; and derides them for worshipping a crucified God. A few extracts will show how he deals with the Christians of his day, on these and other topics.

Celsus objects, among other things, to the *genealogies* of Christ. "Ye please yourselves too much tracing his genealogy from the first man, and from the kings that were among the Jews. The wife of the carpenter did not know that she had such kindred. Besides, your genealogies do not agree between themselves."—Lib. i.

Celsus objects strongly to the doctrine of Christ's *incarnation*. "You Christians talk most basely in saying that God, or the Son of God, has descended to the earth, to be the justifier of them that are here. What did God mean by such a descent? Was it that he might learn the affairs of men? But did he not know all before? He knew, you say, but he did not rectify; nor was it possible for him, by Divine power, to rectify, if some one was not sent, who was born for this purpose. But if God himself shall descend to men, then he must desert his own throne; and if you should change any one thing, even the least, all would be overturned and go to ruin. It is manifest, therefore, that you say these things concerning God neither purely nor truly."—Lib. iv.

Celsus, not presuming in that age to deny the miracles of Christ, attributes them to *magic* and *enchantment*, with which he pretends that our Saviour had become acquainted in Egypt. "Supposing those things to be true that are written concerning healings and resurrections, and concerning the feeding of multitudes with a few loaves and fishes, and many other things which

the disciples have marvellously narrated ; they are of the same nature with the works of enchanter, which they have learned from the Egyptians ; such as expelling demons from men, and blowing off diseases, and calling up the souls of heroes ; showing, also, sumptuous dinners and meats differently dressed, and animals moving about, — not truly animals, but to the fancy appearing such. Because they do these things, are we, therefore, to believe them Sons of God ? Or should it not rather be said that these are the doings of wicked and deceitful men." Lib. i.

Celsus objects to the Christians that Jesus had borrowed some part of his instructions from the Greeks, particularly from Plato. " You have a precept that you are not to repel him that injures you, and if he should smite thee on the one cheek, you must turn to him the other also. Now this has been better said by the Greeks, and without any commination as from God. Plato does not vaunt and lie, saying that he has found some new thing, or that he has come with it from heaven, but confesses plainly whence these things are." Lib. vi., vii.

Celsus objects to the *sufferings* of Christ, that they are inconsistent with his Divinity. If his sufferings seemed good to him, and he was punished in obedience to his Father, why did he lament, and grieve, and pray, *O Father, if it be possible, let this cup pass from me !* When he wore the purple robe, and the crown of thorns, with the reed in his right hand, why did he not now, if not before, manifest something Divine, and deliver himself from that shame, and treat those that reproached both him and his Father as they deserved ? And was the gore which flowed from his body, when he was crucified, like that which flows from the blessed gods ?" Lib. i.

Celsus rejects and ridicules not only the death of Christ, but the story of his resurrection. " Let us consider," says he, " whether any one that has really died ever rose again in the same body. When he was living, he could not defend himself ; but after he was dead, you say that he arose, and showed the

marks of his punishment, and how his hands had been pierced. But who saw all this? Why, a distracted woman, and one or two more of the same imposture; and some dreamers, who fancied that they saw things as they desired to have them; — the same that has happened to many other people. If he would manifest his Divine power, he should have showed himself to them that derided him, and condemned him, and indeed unto all: For surely he had no reason to fear any mortal now, after he had died, and (as you say) was a God." *Lib. ii.*

Celsus tells the Christians that if they desired a new religion, they should have selected a more respectable leader. "How much better had it been for you, since you desired to make some innovation, to choose some one for a leader who died nobly, and might well admit of a divine fable; — such as Hercules, or *Æsculapius*, or *Orpheus*, who certainly had received the Divine Spirit. But now ye worship him as God, who passed a most infamous life, and suffered a most pitiful death. How much more appropriate for you than he, would have been *Jonah* under his gourd, or *Daniel* escaped from the lions, or some others, whose story is yet more marvellous than these!" *Lib. vii.*

Celsus charges the Christians with having gross and unworthy conceptions of God. "You expect to see God with bodily eyes, and to hear him with your ears, and to handle him with your hands. You speak of his wrath against the ungodly, and his threatenings against sinners, and being angry and enraged, he sends his Son to do such things as these." *Lib. vii., iv.*

Celsus objects to the Christians, that they make too little of reason, and too much of faith. "Unwilling either to give or receive a reason about their religion, they say: Do not examine, but believe; and thy faith shall save thee. Hence, it is necessary to teach them what sort of things those are which they profess to believe, and whence they have flowed." *Lib. i., v.*

Celsus, like some at the present day, objects to the Christian

doctrine of fallen spirits. "Ye are deceived most impiously, and by the greatest ignorance, in setting up one as contrary to God, and naming him the devil and Satan. It is rash and unholy to say such things as that the great God, who is wishing to do good to man, hath one working against him, whom he cannot resist."

Celsus blames the Christians for endeavoring to convert only the poor and the ignorant. "Ye say, Let none come to us who are learned, none wise, none prudent; for these things are esteemed by such as evil. But if any be unlearned, if any foolish, if any one be a child, let him come boldly; thus confessing that ye neither will nor can persuade any but the foolish and stupid, slaves, girls, and boys. Just so those who are juggling in the market places never come to a company of prudent men; but where they see a crowd of slaves and foolish people, there they thrust themselves in and make a show, and we see in their houses wool-dressers, leather-cutters, and fullers, the most illiterate and most rustic; not daring to say anything before their more aged and prudent masters." Lib. iii.

Celsus accuses the Christians of disobedience to magistrates, particularly in refusing to swear by the king and to serve under him. "When commanded to swear by the king, this should not offend you; for the things of earth are given to him, and whatsoever you receive comes through him. You ought therefore to assist the king with all your strength, and fight for him, and hold office under him, if this be needful for the safety of the laws and of piety."

Celsus ridicules the Christians of his time on account of their trials, their persecutions, and their hope of a resurrection. "Do you not see how any one may blaspheme your demon, whom you call the Son of God, and drive him away from the earth, and may bind you, his sacred image, and hurry you away, and crucify you, and he gives you no help? and if any one absconds and hides himself, he is sought for, and found and punished with death."

“You hope, when you die, to be raised again; but this is no better than the hope of worms. For how is it possible that a body, when entirely putrified, should return to its own primitive condition? You say, indeed, that all things are possible with God. But God cannot do anything that is shameful, or contrary to nature. God may give everlasting life to the soul; but to make dead bodies, which are full of filthiness not fit to be named, eternal, is a thing so unreasonable, that God neither can nor will do it.” *Lib. iv.*

To close all, Celsus reproaches the Christians with their numerous sects and controversies. “In their beginning, these Christians were few, and of one mind. But being grown into a multitude, they are again and again split and divided. Some profess to be Gnostics, and some live after the law of the Jews. There are the Sybilists, and the Simonians, and the Carpocratians, and the Marcionites. Some have one leader, and some another, wickedly erring, and wandering about in darkness.” *Lib. v.*

But I will not quote more from the pages of Celsus. To furnish an answer to his cavils and objections constitutes no part of my plan. Many of them are not deserving an answer; and the most of them were solidly answered by Origen, sixteen hundred years ago. My object has rather been to present a specimen of the manner of this ancient pagan, and of the style of thinking which generally prevailed among the philosophical enemies of Christianity at that day. I have been desirous, too, of drawing out some practical lessons for our instruction.

We learn, first of all, the truth of Solomon's maxim: “There is nothing new under the sun.” We are sometimes startled at the quibbles and evasions, the vulgarity and lies of modern unbelievers, and are ready to exclaim, “Now this exceeds everything! the like was never known or heard before!” But let him who says this look into the remains of Celsus, and he will see, at once, that he is mistaken; — that what has surprised him is nothing new. The same subtleties and blasphem-

mies which have so shocked him, were uttered in the ears of pious men and women seventeen hundred years ago. The brawling infidels of modern times are but the followers of that old heathen, who first wrote a book against the Saviour and his gospel. They are but retailing his falsehoods, repeating his slanders, preaching over his old notes, pointing anew his blunted, broken weapons, and hurling them at the shield of God's truth again. Celsus attempted, and expected to write down Christianity, but it survived him. Thousands have since made the same attempt, and with the same success. The religion of Christ still lives and triumphs, and is destined to triumph, when all its enemies are in the dust.

The work of Celsus furnishes, in many points, a reproof and refutation of the pretences of modern infidelity. Infidels at this day disclaim with united voice the *miracles* of Scripture. They are all a delusion. They were never performed. But Celsus, as we have seen, says no such thing. He admits the miracles of Moses and of our Saviour, but denies that they indicate a Divine power. They were performed by *magic*,—in which he had great confidence, though he rejects the Bible.

It is alleged by infidels at this day that the books of the Bible, or many of them, are not the productions of those to whom they are ascribed, and were not in existence until long after the times when they purport to have been written. In other words, they are not authentic, but spurious—the work of later hands. But Celsus knew better than to make any such statement. He was well acquainted with our sacred books from beginning to end. He had read them apparently with much greater attention than those who now affect to despise them. “Ye need not answer me,” says he, “as one seeking information; for *I know all*.” Lib. i. He admits also the authenticity of our sacred books, and even insists upon it. “From your own Scriptures,” he says, “which your leaders have given us, we take these things. We use no other witness. Ye fall in your own snare.” Lib. ii.

Celsus has no hesitation in ascribing the Pentateuch to Moses. It is assumed, in his argument, that it *was* the work of Moses — the same Moses that was educated in the court of Pharaoh, and became skilled in the magical arts of Egypt. He was acquainted, too, with the other historical and prophetic books of the Old Testament, and speaks of them as the accredited oracles of both Jews and Christians; and when we come to the books of the New Testament, it is evident that Celsus had not only seen them, but had diligently studied them. He refers expressly to the four Gospels, and speaks of them as having been written by the immediate disciples of Jesus. He quotes enough from them, were his quotations placed together, to make a tolerable abstract of the gospel history.

On this point, of such importance, it seems necessary to go into particulars. We learn then from Celsus that, — according to the accounts given by the disciples of Christ, — he was born of a virgin in a small village of Judea, and had descended from the Jewish kings; that she was married to a carpenter; that for some time her husband was doubtful about her chastity; that wise men from the East came to Jerusalem, soon after his birth, to do him homage, having been guided in their journey by a star; that Herod, moved to jealousy, put to death many young children, hoping to destroy Jesus; that, by the direction of an angel, he was carried by his parents into Egypt for the preservation of his life, where, as Celsus will have it, he learned the magical arts practised in that country. He calls Jesus a man of Nazareth, and speaks of his baptism; also of the descent of the Holy Spirit, in the shape of a dove, and of a voice from heaven declaring him to be the Son of God. He further says, that when Jesus appeared as a teacher of religion, he was attended by ten or eleven disciples, whom he calls publicans and sailors. Celsus admits that Christ healed the lame and the blind, and raised some dead persons to life. He speaks of our Lord's death on the cross, and of most of the circumstances attending his crucifixion, — of his being betrayed by one of his

disciples, and denied by another, — of the crown of thorns, the purple robe, and the reed in his right hand. Nor has he omitted the wine mingled with gall, and the sponge of vinegar when he was expiring on the cross. He also mentions the darkness at the crucifixion, and the earthquake which followed it. And though he will not admit that Jesus rose from the dead, he says that the disciples so affirmed it; also that an angel descended from heaven and rolled away the stone from the sepulchre; and that Jesus showed himself to one woman, and then to others, after he was risen. Celsus also quotes from the Epistles of Paul, and Peter, and John. He speaks of the second coming of Christ, of the general conflagration, and of the endless rewards of the righteous and punishment of the wicked in the future world. And yet there are those in this nineteenth century who do not believe that the four gospels, and most of the other books of the New Testament, were in existence so early as the middle of the second century! If anything could silence such audacious critics, and convince them of their error, it would seem as though the testimony of Celsus might be sufficient for the purpose.

I deem the work of Celsus important, chiefly on account of its early and unquestionable attestation to the authenticity of the Christian Scriptures. But this is not its only importance. We learn from it, incidentally, the views which Christians at that period entertained respecting some disputed points of doctrine. He represents them as believing in the fall and ruin of mankind, and the necessity of regeneration. He ridicules their belief in the resurrection of the body, calling it “the hope of worms.” He says that they hold the doctrine of a future *and endless retribution*; and what is more, he professes to agree with them in this matter. “They establish this rightly,” he says, “that they who have lived well shall be happy, but the wicked *shall be tormented with eternal evils*. And may neither they, nor any other men, at any time go back from maintaining this opinion.” Lib. viii.

It is impossible for any one to read the remains of Celsus, and not see that the Christians whom he addressed believed in the *proper divinity of Christ*. He assumes that such was their belief in hundreds of passages. He charges it upon them in every possible shape and form. They feared Christ and trusted in him as God. They worshipped him as God. They acknowledged him as God, the great God, the God over all. Indeed this was the burthen of Celsus' reproach against the Christians of his day, that they feared and worshipped a crucified God.

I might notice other disputed doctrines which Celsus ascribes to the Christians, but I forbear. In taking leave of his old enemy of Christ and his gospel, I can but admire the wisdom of Divine providence in raising up just such a man, and permitting him to write just such a book as that on which we have remarked. For though Celsus "did not mean so, neither did his heart think so, but it was in his heart" to injure and overthrow the hated religion of "the Nazarene man," still God has rewarded him,—as he *will* sooner or later all the incorrigible enemies of Christ,—he has caused his "mischief to return upon his own head, and his violent dealings to come down upon his own pate." God has caused the wrath and wickedness of Celsus to contribute to his praise, and overruled his malicious designs for the furtherance of the gospel. No early *disciple* of Christ could have answered the purpose which, in the wise providence of God, Celsus has been made to answer. We have in him the testimony, not of a partial friend, but of an *embittered enemy*, that the books of the New Testament were extant near the middle of the second century; that they were the work of the immediate disciples of Christ; and that they were regarded by Christians as the sacred and authoritative records of their faith. We learn, too, from him, and in the most unexceptionable manner, that the faith of these early Christians conformed, at least in some essential points, to that of evangelical Christians of the present day. In Celsus, therefore, we have a solution of Samson's riddle: "Out of the eater cometh forth meat,

and out of the strong cometh forth sweetness." We have an instance, among thousands of a like nature, in which God has overruled a permitted evil for the advancement of his kingdom, and the glory of his name.

ARTICLE II.

SHOULD A PASTOR BE A MEMBER OF HIS OWN CHURCH?

A Short Sermon.

TEXT. Col. iv. 12. "Epaphras, who is one of you, *,*,* saluteth you."

INTRODUCTION. Epaphras, a fellow-prisoner of Paul at Rome (Philemon 23), was the pastor of the first Congregational church of Colosse as we read (Col. i. 7) "Epaphras our dear fellow-servant who is for you a faithful minister of Christ." The text shows that he was a member of the church of which he was pastor; so that in writing to the "faithful brethren" who constituted the Colossian church the apostle could say, Epaphras who is *one of you* saluteth you.

[This was the custom in apostolic times. The churches were congregational churches, and from the membership of each church elders or pastors were elected and ordained — v. Acts, *passim*.]

PROPOSITION. Every pastor should be a member of the church of which he is pastor.

ARGUMENTATIVE PROOF. I. Every pastor should be a member of some church. No one will advocate the employment of men as pastors who are not the confessed disciples of Christ, in covenanted fellowship with some body of Christian believers.

II. The covenanted relations of a church of Christ require that its members should dwell together in the same locality. They are pledged to mutual watch and care; they agree to maintain together public worship and the observance of the sacraments: they have a united responsibility in carrying forward the Christian work in the particular place where they dwell. No person can fulfil this sacred covenant unless he resides among the members to whom he is thus related.

III. The pastor of a church should reside with the people to whom he ministers. He cannot visit them unless he dwells among them. He cannot instruct them from the pulpit unless he worships in the same congregation upon the Sabbath.

IV. We have now reached the following difficult problem: How can the same man having but one body, be in two different congregations at the same time and perform two incompatible duties? By his covenanted vows to one church of which he is a member in the town of A., he is under obligation to be present as a devout hearer of the word, sustaining with his brethren the labors of their faithful minister, while at the same time by his covenanted vows to another church as pastor in the town of B. he is under obligation to be present as himself the conductor of the worship and the preacher of the word. This is a tight place for a conscientious man to find himself in.

V. The conclusion is inevitable. Either a pastor must resign his pastorate in order to fulfil his covenanted duties to the church of which he is member, or he must transfer those duties to the church of which he is pastor; *i. e.*, Every pastor must be a member of the church of which he is pastor. Q. E. D.

INFERENCES. 1. We see the anomalous position of any body of men who occupy the place of a "*tertium quid*," easing the passage of a brother from the membership of one church to the pastorate of another, by taking into their capacious receptacle his covenanted relations to the church of which he is a member, and never transferring them to the church of which he is pastor. The heavy responsibility resting upon such bodies

of men even though bearing the name of Presbyteries or Con-sociations, it is sad to contemplate. Charity leads us to qualify the charge with the hypothesis that they sin ignorantly in unbelief. Still we cannot forget that the Acts of the Apostles and the Epistles of Paul have been extant for more than eighteen hundred years. Besides these, we have also the Cambridge Platform, Cotton's Way of the Churches and Book of the Keyes, the senior Ratio Disciplinae by Mathea and the junior by Upham, and Punchard on Congregationalism, while a younger generation rejoices in an illustrious trio, constituting a triple cord not easily broken, Wellman, Dexter and Quint.

2. Several queries sometimes put, are easily answered. (a.) Does not a pastor become *ex-officio* a member of the church of which he is pastor? Not unless he enters into covenant with that church as a member, and how can he do this while a member of another church? (b.) May not a pastor *ex-officio* come into a new relation to the church, one of the rulers of the church as distinguished from the ruled? Or (c.) Are not ordained ministers, a class of church officers by themselves, a constituent part of the church visible? Or (d.) Is not the church made up of members of local churches *and* ministers—the rulers and the ruled? *i. e.*, (e.) Are not ministers and pastors members of the "Church at large?" But what church is this? Who are its officers? Who elects them? Who keeps the records? Who will give a letter of dismission to some particular church?

3. We are reminded of certain incongruities when a pastor is not a member of the church of which he is pastor: *e. g.*, (a.) A pastor present at church meetings, presiding, sometimes keeping the records of a church, of which he is not even a member. (b.) Receiving members to a church as they enter into public covenant, saying "*we* the members of this church receive you," &c., when he himself is not a member.

4. We clearly discern the radical question behind this discussion, *viz.*, an Ecclesiastical hierarchy *vs.* Congregationalism.

(a.) If the theory of the former is correct, of course ministers should not be members of churches, but constitute a distinct class, the rulers of the church, successors of the apostles. (b.) If the theory of the latter is correct of course the elders or pastors must be members of the churches from which they are appointed; and as Presbyteries and Consociations are not churches, the church relative cannot be transferred to these.

5. By way of personal application we see the immediate and imperative duty of every minister who is not a member of the church of which he is the pastor. Let him review the covenant of the church of which he is a member and consider the significant fact that he is therein tacitly bound to support his own pastor, not only by his presence in social and public worship, by his sympathy and prayers, but also by his generous "material aid" as one of his flock. Has he been accustomed to contribute for the support of that pastor, according to the import of his covenanted vows? Or did this obligation go over into the "*tertium quid*?" If so has the "*tertium quid*" settled the account? Or have he and it agreed together to repudiate the doctrine that the "laborer is worthy of his hire?" This would be an unfortunate example for a pastor to set his own people. If he fails to support the pastor of the church of which he is a member, then why may not the members of the church of which he is the pastor imitate his example?

This would be an exceedingly tight place to be in. Having therefore honorably settled up what is due on past arrearages,—perhaps the church and pastor will be willing to abate a little of their rightful demand in view of a humble confession of neglect,—having thus become relieved of the accumulated burden of the past, let him immediately become member of the church of which he is now the pastor, so that when he preaches his next anniversary sermon, he can take for his text, "Epaphras who is *one of you*, saluteth you."*

*NOTE. What blindness in part has happened to the Committee of Publication in the Theological Department of the Congregational Sunday School

ARTICLE III.

THE PAGAN CREED.

It is the rationalistic creed to have no creed: this is truly a pagan creed. The rationalistic system would substitute for Christian doctrine the religious promptings of the natural man, and finally the promptings of the natural man, whether religious or not: this is paganism. Unitarianism, rationalism, paganism, have this in common, that, in the last analysis, they rely on the natural man for the only development, religious or not, which the world needs. All religions indeed hope for divine help; but Christianity is the only system that proceeds on the theory that the natural man is in an entirely ruined condition, condemned under the divine law, and to be restored to a right spiritual state only through the divine power. You may analyze this matter as you will, and you can only find new proofs that there is an essential agreement in fundamental principles between the theory of American Unitarianism and infidelity of every name, and bald paganism. The more this subject is studied, the more clear it is that there is an essential unity in error, and that the point of union is found in this agreement to trust the natural man with his own religious development.

and Publication Society, to have allowed the following statement to have gone forth under their approval in a recently issued volume entitled "Church Polity?" "The pastor of a particular church is but a brother in the brotherhood. If not already a private member of it, he becomes, by the election of the people and his induction into office, an *ex-officio* member of the church of which he is the pastor. His private membership, wherever it may be, practically ceases, or is held in abeyance for the time being, so far forth as the duties of pastor and those of a private member do not coincide." p. 44

On this theory, we must have a new column in our statistical table hereafter, viz. members "*held in abeyance*," or instead of "*deceased*," "*practically ceased*." This is a little worse than "*dropped*." Suppose we put the new book into that column if we are a *Congregational Society*!

The Roman Catholic fastens on here ; it being considered possible to merit salvation. Paganism is only the manifold development of this effort of the natural man to become religious, or to remain content without religion. Infidelity, in every phase of it, attacks Christianity, only that men may be left free to develop naturally a religious, or an irreligious life, as every man may choose for himself. Sift rationalism, and it is found in substantial agreement with paganism in this main feature. So Unitarianism is thoroughly pagan in its theory. The pith of Unitarianism is found in its two denials, a denial of the entire sinfulness of man, and a denial of the proper deity of Christ : these two are properly only another form of the pagan theory, that the natural man can develop a religion that is good enough. We are aware that Unitarians may so hold these theories, as to really deny them both. There are those who call themselves Unitarians, who hold the substance of orthodox Christianity in spite of their nominal belief in those two leading positions : such will naturally deny that those two points necessarily agree with the pagan theory. Still the judgment of the world must be that two and two are four, just as truly as three and one are four. You may figure over dogmas as you please, and call them Christian theories ; but so long as it appears on the face of them that they set forth the natural man as accepted before God, and that no divine Redeemer is needed, men will agree that this is really a pagan theory, as distinguished from the Christian scheme. No matter now which is right, it is now merely a question of names : paganism is one thing, and Christianity is another. If the Christian religion is anything at all, it is something definite, having certain fixed principles which can be taken hold of, and compared with other systems : we can compare it with the principles which underlie the religion of the natural man. Christianity proclaims that man is so ruined by sin that he cannot be restored to holiness without the divine help. The religion of the natural man claims that man can by himself develop all the holiness he needs : Unitarianism and

rationalism and the various forms of infidelity and the various forms of paganism are substantially one in this fundamental belief. Let us consider the unity of paganism, or the religion of the natural man by whatever name it is called, in its denial of some of the characteristic doctrines of Christianity, and in the scheme which the pagans would substitute for Christian doctrine. It would be seen that in some things our most advanced schools of modern pagans differ from the ancients, but in most things the agreement is perfect enough.

The pagans agree substantially in regard to their ideas of God. Christianity holds a personal God; the idea of one spiritual, personal God is peculiar to the Hebrew Scriptures, and to the writings that take the idea from the Bible: but paganism, in its last analysis, is pantheistic; and pantheism, in its last analysis, grows out of the overweening self-conceit of the natural man, who deems himself sufficient to all things, selfishness aiming to reign in God's stead.

Are not many of our bright-eyed New England infidels pantheists in fact, even when they hold their system vaguely? Any pantheist of a future day may find the elements of his system in the writings of our New England rationalists. And this is natural enough. Their fundamental principle [which is also the fundamental principle of Unitarianism] easily leads to this: the natural man is held to have within himself the germ of all needed good; and hence by easy logic it is said by some that he is sufficiently religious; and hence by a quick step it is argued that he is really an expression of the divine Mind; and then it is said that if the natural man is a revelation from God, very likely he is part of God, and responsible only to himself and to divine society for his conduct. And practically this is the way it is held by many in the common life. Starting from the thesis that man has within himself a good germ which merely needs development, which selfish natures can easily believe to be true, they slip at last into the expression of pan-

theistic ideas. An acquaintance with unbelievers of the common sort, as they are found in our towns, reveals the fact that practical pantheism is more frequently found among them than has been ordinarily supposed. When hard pushed they easily retreat into pantheistic ideas: they hold that they are in no true sense responsible for sinning; and that it is doubtful whether there is any such thing as sin. Perhaps they have read in the *Radical*, "There is no enmity between God and the devil. In fact they are one and the same. The devil is God in disguise, then, and always wise and good, though men perceive it not." So it is practically held by many an infidel in humble life that all things are one, not two, no good and no bad, that the world is on the whole about right, and that the so-called evil is good in the making, and that there is really nothing that is displeasing to the Maker, that the natural man in his final development accurately expresses the divine Mind or is itself a fraction of Deity. I think that no person who has conversed much with unbelievers of the common sort, will deny that these ideas largely obtain among them. Amid the confusion wrought by sin, the guilty mind loses sight of a personal God, and begins to imagine that it is itself a god, or that the race is God, that all creatures and all things are God. Pantheism is the natural outgrowth of human guilt and human vanity, the climax of that selfishness which is sin.

But pantheism is paganism. Historically, pantheism has been the root of polytheism and idolatry. Those who believe in no personal God, easily, through egotism, believe in divine attributes diffused through men and then through animals, and thence they pass to worship their images. The most thorough investigations of idolatrous systems reveal the fact that the nations holding them were never monotheistic in theory. The popular creed of the heathen has always been pantheistic or idolatrous. Monotheistic ideas may perhaps be detected among ancient heathen writers, but in no such clear and settled statements as might serve for the foundation of a system of

religion. No one who is considerably acquainted with modern researches on this subject, will be likely to doubt that idolatry is founded on pantheism. Atheism is not natural to man; but pantheism is natural to men who break away from the living God and selfishly seek to do their own way. Writers who declare that certain pagans have had no idea of God, have shown in other parts of their writings that while the pagans in question have had no monotheistic notions, they have been essentially pantheistic, holding to superior powers, and commonly believing that they themselves were at some time to become like their quaint gods. Paganism in India and Egypt and among savage tribes, has been based on pantheism. Our New England pantheists are, therefore, laying the foundations of a new reign of paganism.

The most degraded of the modern pagans substantially agree with each other in regard to the creation of man. The New Primer asks, Who was the first man? The answer is like that of a little child hardly able to speak distinctly, Atom. Is it not a little curious that extremes meet, and that men who pride themselves on their high scientific culture should now agree with the most brutal savages in regard to their ancestry? Our pagan fellow-citizens in Alaska are to-day disputing whether they were derived from the whale, the eagle, the crow, or the wolf. Our pagan fellow-citizens of New England and Old England are also disputing as to what beast they were derived from. This is not necessarily a pantheistic notion; but it is one that easily falls in with that system, as if beast and man were God unfolding.

A shallow sense of sin is characteristic of the natural man. It is indeed true that from the sacrifices and self-torture of certain heathen devotees it would appear that sin is some dreadful thing; but the Christian idea of sin is that it is so dreadful a thing that a mere man can in no way atone for it. Pagans

have no clear, settled, well-defined notion of sin as consisting in a mental state, selfishness. Usually it is merely some overt act. And some among the pagan nations have thought very lightly even of outward acts of sin. The polished system of the Greeks was not allowed to be marred by any serious recognition of man's ill-desert; the doctrine of sin was not fundamental. And in this respect the New England pagan philosophers are more allied to the ancient Greeks than to any other people. We recently heard a man among us, who formerly occupied a Unitarian pulpit, dilate on this peculiarity of the pagans with whom he was acquainted. Said he, "There is no place in them on which you can hang a religious experience." As he said a boy once told a highwayman that he not only had no money but no pocket, so this late Unitarian preacher exulted in the fact that he had "no pocket" for any religious experience which was based on a struggle with indwelling sin. On the whole, then, our pagans are a little isolated from their kinsfolk; standing aloof from that "universal religion," which gives more or less expression to a sense of sin.

But while the modern pagan school is opposed to the universal religion in denying man's need of any atonement, it is also opposed to it in denying the use of blood as a sacrifice. Even the slight sense of sin which afflicts an ordinary pagan demands the shedding of blood. But since the blood of Immanuel appears as the Christian atonement, our kind neighbors, who claim in most things to obey the universal religion, lift up their voices in loud protest against so hard a doctrine: they therefore unite with the rest of the pagan world in rejecting Christ.

They furiously move in open convention, that Christ be called Mr. Jesus. They declare that "the gallows beside Harper's Ferry is more to our purpose than the cross on Calvary." Does Christ "constitute a species by himself? Then he is a monster and no man; a curiosity, not our example." There is no divinity about Him; Jesus was a man, and Christ a fic-

tion of the "fourth century:" this is Unitarian teaching. Dr. Bellows says that the doctrine of the Incarnation "arose from the desire to bring God within the easier reach of human thought and definite conceptions." But if the doctrine was invented to bring God near, may we not argue that the attempt to destroy the doctrine arises from a desire to remove God to a greater distance? If God be removed will there not be more room for man? The natural man is always ready to step forward, and to assert his ability to work out for himself all the salvation he needs or desires.

The natural man is ready to speak a good word for Christ, calling him a very good man, very good. Satan himself is willing to say that. Did not Satan make a great mistake when he persuaded the Jews to kill Christ? He laid the cornerstone of the gospel, and knew it not. But he has tried to remedy the mistake. During a long time he persuaded the Christian church that the atonement was of no great value, and that men were to be justified by works. But since justification by faith has become a prominent doctrine, Satan has busied himself in trying to teach Christians that they are mistaken in regard to the atonement; he would show that Christ was a mere teacher of morals, a model man; he has cunningly employed men to preach for him; he uses churches and hymn-books, the Bible and the sacrament, and claims to be a Christian; to be sure he does not believe all the Bible, he rationalizes, cuts out the miracles, and the leading doctrines; in fact he does not care much whether he uses the Bible at all; he would quite as soon use such a writer as Mr. Lecky, or any other writer who will scout the atonement and the doctrines that go with it. Mr. Lecky praises Christian ethics, then says that their precepts after all have been powerless; the power has been found in the perfect example of Christ, an ideal attracting, assimilating mankind; the peculiarity of Christianity is, that it offers a model for the formation of character. "The grand characteristic of Christianity, and the great moral proof

of its divinity is, that it has been the main source of the moral development of Europe, and that it has discharged this office not so much by the inculcation of a system of ethics, how ever pure, as by the assimilating and attractive influence of a perfect ideal." Still this "perfect ideal" taught the doctrines of Depravity, Future Punishment, Election, the Atonement, and Regeneration: Mr. Lecky utters unmitigated curses on these doctrines, and then praises the Teacher of these dogmas. Were it not fashionable to say pretty things about the personal character of the founder of Christianity, our rationalistic friends would speak of him as they do of John Calvin. Some of them indeed do speak out now and then, and with a breath try to blow down the idol. But what some of these highly intellectual writers mean in what they say about Christ I do not know. The rhetorical compounds are remarkable. One Brahmin relieves himself in this way:

"His wonderous poise resulted from his being the product of the beginning of a new relation between the finite and the Infinite, — from the repudiation and sloughing now by the movement of the universe, of the fundamental Christian idea of separation, subordination, and franchise, and the development and inauguration of the higher idea of union, interpenetration, and the absolute. The tide which bore him across the light spot of this earthly life, was no separate, pent-up, partial and exaggerated flow, — no Bay of Fundy movement, as many have been in human history, — but the clear, ocean-sweep of the changing billows of force, on whose crest the universe itself is poised and fed with life; and the landscapes which burst on his sight, as it bore him on, clung to no near encircling walls of rock, nor to any canopy of earth-born clouds, but reposed for a moment, in dream-tints, on the nebulous brow of The Becoming before they vanished into the peaks of the Republic of God."

If this is not paganism, what is it? It may interest our readers to know that the brilliant and lucid writer of the two sen-

tences above quoted, has published "A Prophecy of the Extinction of the Christian Civilization," and that he is also anxious to find a man who will pay for and print "a series of mathematical demonstrations proving that Newton's theory of the motions of the heavenly bodies is false, that the Copernican system is only apparently true, and that another and new system is absolutely true."

Surely these persons who despise God's Son are very wise or very foolish.

We see, also, how natural a thing it is for the advocates of such a system to reject the Bible as an infallible revelation: according to their theory we do not need such authority. The Unitarians, as a body do not appeal to the Scriptures as authority: some hold to plenary inspiration, the many deny it. Rationalism assumes that the natural man has within himself a sufficient revelation from Heaven, and utterly denies the binding power of any written word. Mr. Lecky says of rationalism: "Its central conception is the elevation of conscience into a position of supreme authority as the religious organ, a verifying faculty discriminating between truth and error." And herein they take the pagan method of getting on without a Bible. But on the other hand Christianity appreciates quite as highly as pagan or rationalist the demands of conscience and natural religion, and then adds to it the claims of the Bible by which alone natural religion is made morally effective, and by which also is taught the divine method of rescuing man from his fallen state. No sane man will undervalue the testimony of conscience in the soul. The conscience is God's witness, demanding man's obedience to the moral law; its voice is naturally so clear and distinct that it is a law to those who have no written word from Heaven, and men are without excuse if they disobey its monitions. But besides the conscience, God moves upon the minds of men by his Spirit reinforcing the conscience; and men are guilty if they reject the Holy One. But the ex-

perience of the race has shown that the Bible is needed in order to secure the best moral results. Man's nature has been so damaged by sinning that the voice of conscience is dull, and often scarcely heard, and if heard, little heeded. And the Spirit of the Lord is unseen, or men are disobedient to the holy vision. But the written word of God has proved a great and needed power in its clear statements of the claims of the divine law, and in its revelation of the motives that should lead men to holiness, and in its presentation of the divine plan for forgiving sin and redeeming men from its power. And the Holy Spirit has evidently used the written truth as a peculiar sanctifying force. If therefore men reject the Bible and rely on the natural man alone for the development of a sufficient religious life, they are merely repeating the experiment of the pagan nations, and they are likely to find merely pagan results. The denial of a written revelation leads straight to paganism. It is as deadly to all spiritual and social progress as the denial of a written constitution would be to the existence of well-ordered governments. A written constitution is needful to our government; a written revelation needful to our religion. Without it men practically swing away from the teachings of conscience and drift without law. The suggestion that we get on without a Bible is the old pagan method.

Honest men who believe the Unitarian denial of depravity, are willing to trust men to work out for themselves a religion. But the human heart brings forth no new and valuable religious experience. Unbelief contributes little religious thought that is of use to the race. It is the written revelation from Heaven that has brought into the world new and precious truths; the study of the divine Word is the only way in which to increase our religious knowledge. But the mongrel religion of modern infidelity has not even the dignity of originality; it is merely the old, bald paganism. It may indeed sound rather grandly, this talk about the universal religion, as if that were something newly discovered; but it is nothing to boast of. We once saw

a stout, fine-looking man rise in a public meeting to speak of his pride in having "the vast sympathies of the world beside him;" he pitied the narrowness of those who were "in sympathy with the partial religion;" he patronizingly spoke of those who were tied to the Sabbath, and who honored baptism, as being "half trained" and "half enlightened." But all this was nothing new: millions upon millions of just such men as he have lived, spoken and died in pagan countries.

If any will practically take the religious instincts of the natural man alone for their sufficient religious guidance, the matter is not mended much by taking the instincts of all the unrenewed race, instead of any fraction of it, since all alike have departed from the Lord. Says Mr. Lecky: "The highest measure of truth we possess is furnished by an examination of the successive developments and tendencies manifested by the collective wisdom of mankind." But if the rationalist takes the collective wisdom of mankind, as manifested in successive developments and tendencies, and makes of it a divine oracle, he practically takes the developments of unrenewed men, so that what we call total depravity is his religion; for when we leave out of account the wisdom revealed in the word from Heaven, and the results which have flowed from it, we have very little left among mankind but "collective" folly. It is a favorite rationalistic idea, that every private conscience may be tested by the precepts of the universal religion, which is as good authority from Heaven as we can get. But the rationalistic position that the religious books of the race are to be used to reinforce the individual conscience, is opened to one objection: it is difficult for the common people to read all these books. There is seen at once the necessity of "culture" to enable the ignorant to become wise in the experience of the race. The rationalist cannot do as the Christian does, settle down and read his Bible; he must read also the works of Confucius, and the Hindu Books, and the Koran, and the works of Mr. Joseph Smith. It is to be hoped that a Rationalistic Bible Society will soon place these interest-

ing books within the reach of the masses, who so much need to be "cultivated." It is indeed said that Michelet is preparing a "Bible of Mankind," in which Indian and Persian, Greek and Roman, African and Celt, are introduced as the authoritative exponents of the universal religion. But it would seem more suitable to publish full editions: an abridgment may leave some soul in the dark. The rationalists ought to bestir themselves, and let us have a popular edition of at least a few of the leading books which show what the race thinks on religion. We do not see how a very conscientious rationalist can get along without reading, thoroughly digesting and assimilating, at least the Hectopades of Veeshnoo Sarma, Bhagvat Geeta, The Institutes of Menu, Rig-Veda-Sanhita in three volumes, Vishnu Purana, three volumes of the sacred Books of Ceylon, The Zendavesta, The Koran, the Mormon Bible; with full works on the Mythology of Greece and Rome, Scandinavia, the Druids, Ancient and Modern Germany, the Africans and the Fejii Islanders. If the individual conscience may look for light, and if there is no written word from Heaven, is it not absolutely needful to consult "the collective wisdom of mankind," in order to arrive at "the highest measure of truth"?

But much study is a weariness to the flesh. And does not the *Radical* say in regard to the free-religionists, that "no Bible or Christ is so competent to teach them, as they are themselves"? These bibles of the universal religion, are, after all, good for nothing, so that there is no use in printing them: a diamond Dickens is far more profitable to print or to read. Is there any need of a Bible or even of a God. Says the *Radical*, "Man himself is the altar to receive our gifts, to exhale our fragrance, to attract our homage." What need, therefore, of a Bible? "Religion forever and ever, springs in the heart," says Ralph Waldo Emerson. But Jeremiah says, "The heart is deceitful above all things, and desperately wicked." And Christ says, "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, false witness,

covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness ; all these evil things come from within." Is it not written that Jesus knew all men, and needed not that any should testify of man, for he knew what was in man?

So far forth we find rationalism inculcating pagan notions about God and man, and sin and redemption ; and leaving men to grope blindly in a dark way without any written word from Heaven. So far it is a system of denial, a denial of the Christian scheme of raising the ruined race : now for the positive side, the beneficent scheme they will introduce in the place of Christianity.

After most careful study of various suggestions in the leading modern pagan writers in regard to the positive means of benefiting the race, we find that political economy [by some called "culture"] offers the only scheme of redemption. It comes about in this way :—We believe in the universal religion ; but we all know that the "doctrines" of the universal religion are of no value : Why should we believe in future retribution because certain savages believe in it? But not only is doctrine a vain thing, religious feeling and religious worship are vain also : A man's actions reveal his religion ; it is what a man does that decides his character ; his opinions and his feelings and his words go for nothing ; his deeds are his religion : A man is not made religious by going to a church on the Sabbath and singing a psalm tune through his nose ; he is however profoundly religious if he goes to work and builds a better barn, or if he invents a mowing machine : Barns and sharp instruments are of use ; not so the church and singing through your nose : The fine arts, and polite literature, and culture, and all educational methods are the instruments of religion ; not so the preaching of repentance toward God, regeneration, an atonement, and the word of the living God.

Mr. Lecky has made one of the best statements of the ration-

stic or pagan scheme of saving the world through political economy :

“To raise that people from its barbarism, the first essential is to make it discontented with its condition. As soon as the standard of its necessities is raised, as soon as men come to regard as necessities a certain measure of the comforts of life, habits of parsimony and self-restraint will be formed, and material progress will begin. But it is impossible for men by these means to satisfy their wants. The horizon of their ambition continually recedes. Each desire that is accomplished produces many others, and thus new exertions are elicited, and the constant development of society secured. In the atmosphere of luxury that increased wealth produces, refined tastes, perceptions of beauty, intellectual aspirations appear. Faculties that were before dormant are evoked, new directions are given to human energies, and, under the impulse of the desire for wealth, men arise to supply each new want that wealth has produced. Hence for the most part, arise art and literature, and science, and all the refinements and elaborations of civilization, and all the inventions that have alleviated the sufferings or multiplied the enjoyments of mankind. And the same principle that creates civilization, creates liberty, and regulates and sustains morals. The poorer classes, as wealth, and consequently the demand for their labor, have increased, cease to be the helpless tools of their masters. Slavery, condemned by political economy, gradually disappears. The stigma that attached to labor is removed. War is repressed as a folly, and despotism as an invasion of the rights of property. The sense of common interests unites the different sections of mankind, and the conviction that each nation should direct its energies to that form of produce for which it is naturally most suited, effects a division of labor which renders each dependent upon the others. Under the influence of industrial occupations, passions are repressed, the old warlike habits are destroyed, a respect for law, a consideration for the interests of others, a sobriety and perseverance of character are inculcated. Integrity acquires a new value, and dissipation a new danger. The taste is formed to appreciate the less intense but more equable enjoyments, and the standard of excellence being rectified by the measure of utility, a crowd of imaginary virtues and vices which ignorance had engendered pass silently away.

This, or something like this, is the scheme of progress which political economy reveals. It differs essentially from the schemes of most moralists in the fact that its success depends not upon any of those movements of enthusiasm which are always transient in their duration and restricted in their sphere, but simply upon the diffusion of knowledge. Taking human nature with all its defects, the influence of an enlightened self-interest first of all upon the actions and afterwards upon the character of mankind, is shown to

be sufficient to construct the whole edifice of civilization ; and if that principle were withdrawn, all would crumble in the dust."

Without taking up this fine scheme, point by point, to show how the theory is contradicted everywhere by common facts, and without remarking upon the unphilosophical method of reforming man from without rather than from within, we must confess that we would like to overhear the conversation which so plain a man as Socrates would hold with Mr. Lecky in regard to these positions. The Greek would ask the Englishman to go to the bottom of the proposition that men are to be radically reformed from the outside, by that which has an influence "first of all upon the actions and afterwards upon the character of mankind." And the Greek would be likely to take up the proposition that by mere self interest "integrity acquires a new value, and dissipation a new danger," and inquire whether this is practically true as tested by recent and common transactions among the very sharp-eyed, political economists of New York City, who are moved beyond question by an "enlightened self-interest." For ourselves we will ask no Socratic questions, but proceed at once to contrast this scheme with the Christian method.

What else is all this self-interest, in its practical results, than selfishness, sin ? It is the pagan method of renewing the world. Directly in contrast with this is the Christian scheme, a scheme of self-sacrifice, an unselfish life, holiness. The self-sacrificing spirit of Christianity is the grand evidence of its divine origin. The theory of Christianity is that every Christian shall lead an unselfish life, loving God supremely and man as a brother. This is adapted to the wants of man. The unselfish life is the only one on which it is possible to build up society, a society like that which exists in heaven. The Christian method of reforming the world is based on the principle of self-sacrifice. Allow us to set it forth in contrast with the pagan scheme ; and if we use a part of the words of Mr. Lecky, we may perhaps make the contrast more evident : —

“To raise a people from its barbarism, the first essential is to make it discontented with its condition.” Man is in a state of sin and misery; sin is selfishness; the forms of selfishness are so varied, that every man of every race is brought under the curse. “As soon as the standard” of the divine law “is raised,” demanding supreme love to God, and that every man love every other man as he does himself, then the human soul is alarmed and made sensible of its guilt, its spiritual poverty. Men try to lead an unselfish life and obey the divine law. “But it is impossible for men” “to satisfy” “the law.” And now it is seen that the God who demands this unselfish life is Himself unselfish. He sets the example of self-sacrifice, and honors the law; through Christ an atonement is provided. Men accept Christ as a personal Saviour, and set out with high hope in imitating the character of Infinite Holiness; that is, they aim to love and serve God supremely, and to love and serve other men as they do themselves; they do this relying on the blood of Christ for salvation, and praying the Holy Ghost to help them to overcome all selfishness on the earth. They begin at once to kill out selfishness within themselves, and seek to persuade other men to take the same course. “Thus new exertions are elicited, and the constant development of society secured.” “Faculties that were before dormant, are evoked, new directions are given to human energies, and, under the impulse of a desire for” holiness, a perfectly unselfish life, “men arise.” Manhood arises by the effort to imitate the character of God in Christ, the perfect man; manhood arises from self-sacrifice. “Art and literature, and science, and all the refinements and elaborations of civilization, and all the inventions that have alleviated the sufferings or multiplied the enjoyments of mankind,” arise in connection with a desire to benefit other men as we benefit ourselves. “Intellectual aspirations,” “refined tastes, perceptions of beauty,” “liberty,” and “morals,” arise in connection with the Bible, the great educator of the race. “Slavery,” “war,” “despotism,” give

way before the advancing Christianity. "The standard of excellence being rectified by the measure of" the divine law, "vices" "silently pass away" and "a crowd of" "virtues" take their place. The "success" of this scheme "depends" "upon" a "radical change in the nature of mankind." "Taking human nature with all its defects," God himself must regenerate man; the selfishness of man must give place to self-sacrifice, in order "to construct the whole edifice of civilization; and, if that principle were withdrawn, all would crumble in the dust."

Mr. Lecky does not believe that political economy is quite enough, but he believes that it is almost enough, that no radical change in human nature is needed; he would like to have a little more "self sacrifice" in the world, just enough to ornament the world after political economy has civilized it. Self-sacrifice, in his notion, shows up the "poetical" "aspect of our nature." "The purely disinterested" is "the heroic side of human nature." He thinks that this poetical spirit is in a "decline." "With a far higher level of average excellence than in former times, our age exhibits a marked decline in the spirit of self sacrifice, in the appreciation of the more poetical or religious part of our nature." Mr. Lecky claims that infidelity is on the advance in this age; it appears then that rationalism is unfavorable to the poetical development of the heroic side of human nature. Does Mr. Lecky know that there are increasing multitudes of Christian families who quietly try to act day by day unselfishly, living to bless mankind, and looking for no reward in this life? Does not Mr. Lecky himself say: "The history of self-sacrifice during the last eighteen hundred years, has been mainly the history of the action of Christianity upon the world"? And again he says, "It is the moral type and beauty, the enlarged conceptions and persuasive power of the Christian faith, that have chiefly called it [self-sacrifice] into being, and it is by their influence alone that it can be permanently sustained. The power of Christianity, in this respect,

can only cease with the annihilation of the moral nature of mankind." But are not the doctrines and the spirit of Christianity losing their power over men? Mr. Lecky does not feel inconsolable. He admits, indeed, that in the "mercenary, venal and unheroic character" of our age, we "have lost something;" still "the decay of those ghastly notions concerning future punishments" and the "abolition of the belief in the guilt of error" "may be justly regarded as among the greatest triumphs of civilization." He would do away with the notion of guilt, the notion of law, the notion of eternal justice; and his highest aspiration is to make self-sacrifice a sentimental ornament of a "mercenary, venal and unheroic" age, which has been sanctified by "an enlightened self-interest" under the regenerating power of "political economy." This is pure paganism.

Can simple minded pagans never study history? Why try again and again the old heathen methods? An attempt to save the world by political economy is only a repetition of a work that has failed during sixty centuries. The world before the flood tried political economy without a God. Assyria and Persia and Egypt and Greece and Rome and India and China, and every barbaric tribe on the globe have tried the scheme. During these thousands of years men have risen early and toiled late, and built cities, and established empires, and cultivated useful and ornamental arts; and their posterity have plunged again into barbarism. Except the Lord build the house, they labor in vain that build it. But have all these generations toiled in vain? Will men never learn the lesson? This theory, announced by Mr. Lecky, and endorsed by the most brilliant rationalistic writers, is nothing new. It is the old attempt. But does not the catalogue of the lost arts, and the record of ancient civilizations, show that we have comparatively little to boast of, unless it be of that Christianity which has made men intelligent and moral, and enterprising? Civilization is not divine. Gilt and color can never redeem the world. Fine clothing, statuary

and gorgeous buildings can never lead the soul of a man from the dominion of lust and envy and pride. Even the old Hebrew song questions, "Ye fools, when will ye be wise?" Probably the fools will not be wise so long as they can find preachers who will tell them every Sabbath that they are wise enough already, and that all they need is a little more culture.

The attempt to elevate the race without religious motive, is not only pagan in theory, it results in a pagan morality. It is heathenish to attempt to raise man to a higher life by an appeal merely to selfishness. The design of the heathen civilization is answered if men and women have fine houses and dress, and if they have fine music, and if they read popular authors, and to some extent hear pretty essays or fierce denunciations of Christianity. But the design of the Christian civilization is answered only when holiness is promoted, when multitudes of men love God supremely, and love other men as themselves. The very theory of the pagan system is essentially immoral. The morality of the natural man, as exhibited in the first chapter of Romans, is what we look for when man is left to himself to develop as he will. It is idle to assert that this is not so; we know that it is so. The Greeks worshipped the beautiful, the human; they were not spiritual, but carnal: they were restless; they were disappointed; they were degraded; they charged their own passions upon their gods; lust and treachery and thieving and cunning were attributed to the superior powers; men grew vile by honoring vice. Even Plato and Aristotle favored infanticide when children were deformed. Now, is not paganism the same in every age? The tendency is to lead men away from God, to diminish reverence for Him. Not the least remarkable portion of Mr. Parker's writings is the passage in which he declares that he respected the devotional feeling which led some of his Music Hall hearers to stay out of his service till after the prayer! He had also a profound respect for the devotional feeling of the Hottentots and the cannibals of the South Sea; but he had no respect for his Orthodox neighbors. Neglect of

prayer is coupled with profanity. Christ says, "Swear not at all." But has not Ralph Waldo Emerson spoken of the fascination of "pretty blasphemies," and the "inherent strength" of "rattling oaths"? The destruction of the New-England trust in God, and reverence for His name, would in time turn New England into a mere gathering of heathen villages.

The teachings of infidels, if applied to the common life, would destroy the very foundations of common morality, and overthrow society. The tendency is to obscure the distinction between right and wrong; a tendency fatal to the very being of society. Men deny the guilt of moral error, even when it is clear that the error arises from a perverse will: how then can civil law be administered if wilful criminals are to be pronounced innocent? Men deny future punishment for the wilful errors of this life: this principle would ruin society in an hour. So far as the common mind is concerned, many an old farmer at his plow is unshaken by infidel arguments, because the principles advocated would cut up society by the roots. This is the most common popular objection to infidelity, its utter impracticableness. Here, says the sturdy mechanic, is a system which has no system to it; it is trying to destroy faith in doctrines which are essential to the well-being of society: suppose there is no personal God, no immutable law, no unerring justice, and no such thing as sin, and no need of Christ or Bible, yet I know that society will perish if there is not law and penalty; a constant recognition of the fact of transgression, and an attempt to deliver men from the dominion of selfishness and passion. The necessary immorality of the theory of rationalism leads blunt men to declare that the whole system is essentially pagan.

ARTICLE IV.

THE END IN 1896.

An Examination of Daniel XII. 11-13.

LET it be premised that Daniel is peculiarly the chronological prophet. No other prophet, so much as he, professes to assign and measure out the precise times and order in which great events, epochs and crises in the world's history should occur. Hence his book, besides being so charming as a biography, giving sketches of character of great interest, contains also more of *history*—genuine history to us though prophetically written—than any other historical work of the same size extant.

As proof of this we need only refer to the following passages, with their contents, and the generally received interpretations of each. Chap. ii. 37-45, chap. iv. 19-34, chap. v. 25-31 ("Thy kingdom is divided." "That night was Belshazzar slain"); chaps. vii. and viii. in full, and especially chap. ix. 24-27, and chap. 11 in full. The last chapter referred to, portraying the struggles between the Syrian and Egyptian Kingdoms, may seem to the careless peruser like jargon, or an enigma of plots and counterplots; but let him *study* it, and if possible with Rollin's Ancient History in his hand, and he must pronounce it *wonderful*, for its historical truth, condensation and correctness of detail, in all the particulars mentioned; and the like of it cannot be found in any language.

It has become almost an axiom among prophetic interpreters, that a day signifies a year in prophesy. In chap. ix. v. 24, we read, Seventy weeks are determined upon thy people. Seventy weeks equal 490 days; and it was, as chronology informs us, exactly that time from the date of the principal decree for rebuilding Jerusalem, till the time that the Messiah was crucified, and his religion established on the day of Pentecost,

thus "finishing transgression, making an end of sins, making reconciliation for iniquity, and bringing in an everlasting righteousness." The more minute divisions of time alluded to in the last three verses of chap. ix, do also precisely harmonize with the events predicted, though we cannot now stop to point out this marvellous correspondence.

With the conviction that Daniel is the prophet of exact times and seasons in the fulfilment of his predictions, let us approach the last three verses of his book. These numbers cannot be used by this prophet of definite numbers, without a meaning. In v. 11, we read, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days." The taking away of the daily sacrifice is generally admitted to mean the discontinuance of the Jewish daily offerings at the destruction of their temple. The "setting up of the abomination that maketh desolate" refers, doubtless, to a whole series of profanations of God's holy worship, commencing with the time mentioned by our Saviour, when the Roman eagle should be seen in the temple just before its destruction, under Titus; and including the attempted building of a temple in honor of Jupiter, by the Emperor Adrian, half a century later, on the very spot where the temple of God had stood; including also the fiercer attacks made by the Mohammedans, both upon Jewish synagogues and Christian houses of worship, converting them into mosques; and including especially that great profanation of things sacred, when temporal power was first given by the Emperor Phocas to a bishop of the Christian church, making him the supreme head of the church, the Pope of Rome. It is evident that this series of profanations and abuses are all included in this language, the "setting up of the abomination that maketh desolate," and these profanations did not culminate till the beginning of the seventh century. Indeed we may mark the precise year in history as A. D. 606, for that was the year in which the decree of Phocas placed the Pope upon the throne of

his exaltation, and in which also Mohammed began to style himself the apostle of God. Hence there can be no doubt as to the time from which these 1290 days (years) are to be reckoned. And if they commenced precisely with the year 606, they are to close precisely in the year 1896.

Let us see if this conclusion cannot be substantiated both upon scriptural grounds and by observing the present aspects of the times. In the seventh verse of chapter twelve, in answer to the question, "How long shall it be to the end of these wonders?" that is, of the triumphs of all the anti-christian or God opposing powers on the earth, the answer is, on a most solemn oath "by Him that liveth forever," "that it shall be for a time, times and a half," when all the scattering of the power of God's holy people shall at last be accomplished, and all these things, — namely, the persecution of God's people, shall be finished. A time is a year in prophecy, as we read of the seven times or seven years that passed over Nebuchadnezzar in his state of insanity. "A time, two times and one-half a time would the refore amount to three and one-half years, that is, forty-two months, 1260 days.

Then, turning to Dan. vii. 25, we notice that the time predicted during which the "little horn," or the papal power, "shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws," shall be "a time, times, and the dividing of a time," — that is, three and a half years, or forty-two months, or 1260 days. Now, receiving the Bible as the word of God, can it be without the foreordaining counsels of His infinite Mind, that we find the last book of the Bible, the Revelation of the Apostle John, confirming, in no less than five distinct passages, this exact enumeration of times, months, and days? We are told in Rev. xi. 2, that the "Court of God's house and the holy city shall be trodden under foot of the Gentiles," referring spiritually to the persecutions of God's people, for forty and two months; and again in v. 3d, that

“God’s witnesses shall prophesy in sackcloth,” indicating their degraded state in the world’s esteem, for a thousand two hundred and threescore that is, 1260 days. Again: chap. xii. 6, God’s church is represented as dwelling in the wilderness, for the purpose of escaping the persecuting power, for 1260 days; where also, v. 14th, she is nourished for a time, and times, and half a time — that is, three and a half years, or 1260 prophetic days, as in the former instance: and yet again, in Rev. xiii. 5, we have the papal beast once more alluded to in language almost the same as that used in Daniel: “There was given unto him a mouth speaking great things, and blasphemies, and power was given unto him to continue forty and two months,” that is, as before, 1260 days. Now it seems altogether most natural to commence these 1260 years with that time already alluded to, when the little horn, or that persecuting beast, the papal power, first received its supreme authority, namely, A.D. 606. The most reliable interpreters of prophecy are all agreed upon this point. If so, the 1260 years may have ended in the year 1866, which is well remembered as the year in which the papal power was most essentially humbled, both by the defeats which its ally, Austria, received from Protestant Prussia, and by the remarkably rapid and successful strides made by civil and religious liberty within the bounds of Italy itself. We have reason to conclude, therefore, both in the light of prophecy and of current events, that the prophetic time, times, and a half, or forty-two months, or 1260 days, which are so many years, did close in 1866; and it may prove true that some one event, or governmental act passed during that year, or some one most humiliating concession on the part of the Pope, will hereafter loom up in history with as much importance and significance as did the celebrated decree of Phocas in 606, a thing unnoticed at the time, but afterward disclosing itself as an event of portentous moment, and as marking a crisis in the history of the church. We cannot deny that 1260 years, or, as in Dan. xii. 7, the “time, times and a half” do *designate* and limit the period during which

the anti-christian powers are to waste and persecute the church of Christ; neither can we deny that now, since 1866, all organized persecution has ceased the world over, and especially in all papal and Mohammedan countries, which have hitherto so stoutly opposed Biblical Christianity.

But it may be asked, why is not the same number, 1260, employed in chap. xii. 11? why, rather, are 1290 years there designated after the abomination of desolation shall be set up? To this we reply that thirty years are allowed, or until the year 1896 for the completion of that work upon which the first effectual blow is struck at the expiration of the 1260 years, or in 1866. This is reasonable. The angel here calls Daniel's attention to the time of final victory, and of the total extirpation of those two anti-christian powers, the papal and the Mohammedan, which for just 1260 years have lorded it over God's heritage. So he says there shall be a thousand, two hundred and ninety days for the full accomplishment of their destruction, to end as we have already seen in the year 1896. This accords with the prophet's main inquiry in v. 6th, "How long shall it be to the end of these wonders?" and v. 8th, "What shall be the end of these things?" Does not this also accord with the present aspect of affairs in the papal and Mohammedan world, as compared with their past history? Can we doubt that we are now beholding the beginning of the end,—the end not merely of their persecuting activity, as marked in v. 7th, but also of their existence, as designated in v. 11th? Can we doubt that the thirty years overplus here allowed for the *destruction* of the "Man of Sin," and the "False Prophet" have already commenced? It was exactly 1260 years prior to 1866 that Popery commenced and Mohammed first called himself the only true prophet of God. And during that period did not these two opposing powers—the one within, and the other without the nominal church of Christ—waste and destroy His people with fire and sword? Did not the Pope in the middle ages tread upon the necks of kings, and did not the haughtiest

monarchs of Europe cringe and beg at his footstool? But how is it at the expiration of these 1260 years? The poor imbecile old Pope, dependent for his seat wholly upon French bayonets, and utterly unable to repress the circulation of God's Word within his own dominions, when but a few years before it was imprisonment or death to possess or even to read a copy of the Bible! Contemplate, too, the Saracens, the followers of Mohammed, in the eighth century, crossing over from Africa, getting entire possession of Spain, and threatening to overturn all the other kingdoms of Europe, till beaten back by Charles Martel (the "Hammerer"); but now, in 1866-9, see the Turkish, the only Mohammedan nation, a fourth-rate kingdom, wholly under the influence and subject to the arbitration of the Christian powers of Europe; while the light of the cross, of the Bible, of true Christianity, as proclaimed by its missionaries, is fast supplanting the feeble rays of the waning crescent; and in view of the past, as compared with the present, and especially in view of the progress of Christianity on Turkish soil within the *few* past years, can we expect anything short of the *extinction* of Islamism, as a system, within the space of thirty years to come? And in reference to Popery, present indications at Rome would lead us to expect that its head will be severed from its body within a few years from the present; and though it may afterwards struggle violently, it cannot struggle long; while the next generation of its votaries in our country cannot fail of being liberalized by our free institutions, and by their own increasing intelligence, as well as evangelized by the efforts of Protestant Christians. Though the Roman Catholics may continue as a distinct sect in our land, yet nothing can hinder their being finally merged into some form of Bible Christianity. Their apparent gain just now in this land is more than balanced by their essential losses in all the old Catholic countries.

Thus read the signs of the times; and thus reads the surer word of prophecy, when it tells us that "from the time that the

abomination that maketh desolate shall be set up" (shall be fully established) "there shall be a thousand, two hundred and ninety days." While thus we have reason to anticipate the downfall of these two opposing powers within the space of thirty years, there seems to be evidence that all other antagonistic influences to the progress of Christ's kingdom are to be *speedily* removed. Is it not remarkable that a general impression now prevails in many heathen lands that their old forms of religion are soon to be superseded? Among recent items of missionary intelligence, we find that a "superstition prevails almost universally in India at this time, that the purifying power of the river Ganges will cease altogether in thirty years."

Let us now consider verse 12. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Here is a new number, the last used by the prophet of definite numbers: must it not be the most important? 1335 years are here designated; 55 years in advance of the time last mentioned for the extinction of the anti-christian powers, and 75 years from the expiration of the 1260 years, or the year 1866, when those powers should be receiving their death-blow. The angel here tells the prophet that he shall be peculiarly happy or blessed, who lives to witness not the expiration of 1260 or 1290, but of 1335 years, from the same point of departure, namely, the year of our Lord, 606. This would fix the year 1941, or thereabouts, if previous interpretations are correct, as a time of peculiar joy and glory to God's people. And in what will the blessedness of that day consist? Can it refer to anything short of the commencement of the millennium? If we rightly interpret together with this prophecy, the present indications of divine Providence, and if the missionary work continues to go on with that accelerating force, and with those ever opening and increasing opportunities for labor which have characterized it for the last fifty, and especially the last ten or fifteen years, there can be no doubt that by the time mentioned, "the

earth shall be full of the knowledge of the Lord as the waters cover the sea." All indications, if we mistake not, are pointing to such a culminating period very soon in the world's history. How surprisingly of late, have the most inhospitable nations hitherto, like China and Japan, and the most debased of the tribes, like the Micronesians of the Pacific, been opening their gates to the heralds of the cross. "Blessed is he that waiteth and cometh to the thousand, three hundred and thirty days."*

ARTICLE V.

FREE CHURCHES.

This name does not exactly express the thing. *Free-seat Churches* comes nearer to it. A good deal has been said about this subject. The talk and the theory are good enough. When we meet to worship God, we meet on equality, as His creatures. Therefore the system of seating the worshippers ought to express this idea of equality. If the pews are classified by a sliding scale of prices, the class distinctions between rich, middling and poor are made prominent in God's house, where they ought to be quite out of sight, and this keeps some away whom God bids bring in.

But free-seat churches are an innovation upon the established customs of our country. It is difficult to get innovations fairly tried, or touched at all, in our conservative churches. Especially where there are property rights in pews which must be yielded up by something like unanimous consent before the plan of free sittings can be thoroughly tested. And particularly, while the thing appears to many to be no matter of duty, but only a new notion of questionable expediency, it is vain to ex-

* *Note by the Editor.* Upon the topic of the foregoing Essay, *vide* the first article in the Round Table.

pect old churches to go into it, and foolish to blame them for adhering to the old way.

But if many advantages seem to recommend the new way—especially the drawing of neglectful multitudes to hear the Gospel which they as yet do not appreciate enough to hire a pew—the making of the sanctuary as attractive to the poor as to the rich, crowding no man into a back seat or gallery because he is poor, and making the stranger feel that he is trespassing on no sensitive pew-owner by going to any seat in his Father's house that is empty—it is worth while *to try* the new way, and a newly organized Church, unhampered by property rights or traditions, is just the one to try it.

In regard to the support of public worship two theories are entertained—the commercial theory and the voluntary theory. A few words about each.

The commercial theory is that on which we all proceed in commercial transactions, buying as cheaply as possible, with an eye to the largest return for our money. On this theory, as applied to church matters, one man prefers the church where his pew will cost the least, and a few on this principle prefer a free church because it costs them nothing at all. On the commercial theory, another says, "I am able to pay for a reserved seat, or pew, and I demand my money's worth." On the commercial theory, a close old farmer applied at a certain theological seminary for a young minister for his church, who should be "a little hard of hearing," and would be willing to live on less.

The voluntary theory is that public worship is the expression of gratitude, the people's tribute of thanksgiving. The worshipper is to come with offerings, not with rents; with thank-offerings, not with taxes; not with a tribute scrimped to the verge of decency, but with the free gifts of a heart richly blessed.

The voluntary theory is that whatever privilege or profit a man finds in discharging the duty of public worship, he does not buy it and receive it as a return for his money, like the en-

tainment of a lecture or concert. Whatever the sacred influences of the house of God, that bathe his soul, stir his holiest affections, enlighten his mind and quicken his conscience, these are God's good gifts of saving grace, free to all. "Whosoever will, let him take of the water of life freely." And shall we talk of buying, paying for, these free but priceless gifts? Does the title to them depend on paying or not paying—pew or no pew? And yet the impression which the pew-owning system makes on the minds of many people is that the hearing of the Gospel is not as free as the Saviour's grace,—that it is conditioned, like the right to vote, on paying some kind of a tax. This impression ought to be done away with somehow.

The voluntary theory is, that public worship, being the people's expression of thankfulness to the Giver of all good, lies above the sphere of commercial equivalents, and is to be sustained by thank-offerings, free-will offerings;—that the opportunity of joining in public worship should be as unrestricted as the duty itself,—that the opportunity of hearing the Gospel should be as unqualified as the Gospel call itself,—that the command to "preach the Gospel to every creature" should be unfettered by arrangements of pecuniary expediency, that offend the pride or excite the prejudice of the very ones we ought most to reach.

"True," it is said, "your voluntary theory is primitive and apostolic, and breathes the spirit of the New Testament, and all that, but the trouble is, it can't be sustained, unless ministers can live on air." Groundless fear! God has made the ability of every man the due measure of his obligation to support public worship. God appeals to the conscience of every man, as sensible of the highest motives to support His worship. We do not believe we can improve on God's measure or God's appeal.

While the pecuniary side of the question is up, the *superior economy* which really belongs to the free-seat system ought to be dwelt upon. It is an admitted fact that only a little more than half of any community can be at church even in pleasant

weather. The largest congregations in any of our churches, if accurately counted, show only about fifty-three per cent. of the number of souls whom the minister of the church regards as belonging to his charge. Under the free-seat system, it is necessary to provide sittings only for the actual largest attendance, with of course a margin for growth, and for exceptional occasions. Under the old system, it is necessary to provide seats for those who do not come, seats that will be hired, but not occupied more than half the time, and kept as reserved seats. Many of these empty seats the sexton never dares to fill with strangers, whom, as his only course, he shoves into corners or wing pews. There is many a church that is full, yet only half full,—that is, every tolerable seat hired, but with an empty reserved seat for every one that is actually occupied. And such churches are frequently enlarged, at great expense, to get twenty more pews, whereas, if the free-seat system were adopted, they could easily supply the demand for seats, and have room to spare. So in building churches. Under the free system, a church with seven hundred sittings has the same capacity of accommodation that a church with twelve hundred sittings has under the other plan. It is poor economy, then, to double the cost of churches to provide reserved seats for absentees.

But we ought to meet a few objections to the free-seat system.

1. "People that won't or can't pay ought to go to a Mission Chapel, and we who pay for nice pews ought to have them to ourselves." Well, how many people will enter a sanctuary if you write **POVERTY** over the door? Do you say, It is their fault if they do not? It is our fault if we butter the bread of life, with stuff that men won't touch.

2. "Families ought to sit together. We don't want to put a child here and a child there, and sit all around every Sunday."

Then come early, and get the seats you want, the same

every Sunday. A blessing on a system that puts a premium on punctuality, and stops the nuisance of door-slamming and boot-squeaking in the solemnities of worship. Now, as a matter of fact, in the lecture-rooms of our churches at evening meetings, all seats are free, and yet nobody is incommoded. Habitual attendants take the same seats evening after evening.

3. "It is too promiscuous. We are particular who sits next to us."

Yet you travel in all sorts of public conveyances, among people in their work-day clothes. Why so squeamish about your seat in church, where people generally appear in their best? Your children, your own flesh and blood, are seated and treated without respect of persons, in the public schools, the poor and the rich together. Is religion and worship to be a more select sphere than education?

4. "But some will shirk their share of expense, and others bear double burdens." Well, under the pew-renting system, it is just so. A man with ten thousand dollars income thinks he does his share when he pays sixty dollars a year for the best pew; while the poor man, with five hundred dollars income, cannot get the pew in the back corner for less than twelve dollars a year. Where's the equality in that? But in the name of common-sense, where or what is the department of human life, where arrangements are made so perfect that each does his precise share and no shirking? Everywhere, the prompt, thrifty, kindly man is put to expense of time, comfort and money by the neglects of others. But in the house of God keep open doors, give warm welcome, show courtesy and the spirit of Christ to all comers, and trust the Scripture, "With what measure ye mete, it shall be measured to you again." Of course, some people will shirk under any system. But under the pew-owning system there is far more shirking on the part of the wealthy than under the free-seat system on the part of the poor. If people who like free-sittings are content with sitting, and allow the public spirited movers in the experiment to bear the burdens, then the old way returns. But the result has

generally been increased contributions, a swelling of the yearly receipts from the free-will offerings of the poor and the middling classes.

5. "But what will the minister live on, if the people are at liberty to give as little as they please?" The church is the body organized for the express purpose of maintaining worship, and drawing all men to worship God in Christ. The responsibility, the risk, if there is any, is not on the minister, except as one member of the church. The church is bidden "to preach the Gospel to every creature," to "compel" them to come in, that my house may be filled," to be "fishers of men." Is it consistent with her commission to regulate admission to public worship by a system of gold, silver, and copper-colored season tickets to better or poorer seats in her sanctuary?—in such a way that the inequalities of worldly condition are thrust forward, offensively to some where all meet on one level before God. This is not the way to be "fishers of men" in a community where forty per cent. of the people neglect worship altogether. It is the way to provide neglectors with a stock of plausible excuses for their neglect. No minister ever yet starved in a free church, but they starve often enough in others.

The Unitarians in Boston have eight free churches now, and project others. The Methodists and Episcopalians in the State of New York are moving in the same direction, and many in all parts of the country. If the Church of Christ is to assert her power in this land by a revival of the primitive and apostolic spirit she must lay aside whatever savors of caste and social exclusiveness, and adapt her usages to the free and catholic spirit of the Gospel. If the Gospel is to be preached, not to a select few, but to the masses, then a great change of some sort must be made in the arrangements that have prevailed hitherto. What that change is, the result of the free church movement will help determine.*

* The substance of this article appeared recently in the *North Star*, a paper issued during a Fair held by the ladies of the North Congregational Society in Lynn. The North Church is trying the free-seat experiment.

ARTICLE VI.

THE TEMPLE OF THE HOLY GHOST.

How to keep well is the main question with many a minister. The first duty of a Christian minister in entering a parish, is to erect and maintain for himself a fit temple of the Holy Ghost.

A body well kept is the foundation of an able ministry. The Holy Ghost is to be embodied in every minister of Christ. For the ordinary purposes of this world piety needs to be clad in flesh and bones. A head full of divine thoughts is of no use unless there is a live body under it. Health is therefore a duty; and ill health, except so far as it is hereditary, is a sin.

We have no evidence that suicide is a Christian duty, or that it can be permitted as a Christian privilege. If the keeper of the temple of the Holy Ghost neglects the temple, he is guilty. If he contributes to its ruin, hurrying out the heavenly tenant, he does in this sin against the Holy Ghost. St. Francis doubted whether he who had destroyed himself by the severity of his penances, could find mercy in eternity. It is sin that tends to tear down the body. Dyspepsia, insanity, and death, arise from sin: as it is written, "Fools die for want of wisdom." But the Christian religion legitimately tends to long life. Long life is one of the choice blessings promised in the Bible. The very words of wisdom "Are life unto those that find them, and health to all their flesh." By wisdom "Thy days shall be multiplied, and the years of thy life shall be increased." Calvinism is therefore healthy: only we must take it as it is fully developed, as it is in the Bible, which in some respects may differ from the immortal writings of the Genevan reformer. A child-like heart, submissive, free from strivings, and living faith in Christ, and the presence of the indwelling Spirit, tend to give good health. "The fear of the Lord tendeth to life." Quietness of mind is favorable to length of days.

The ministers of Jesus Christ then, ought not to delight the devil by turning their backs on the Bible and dying before their time. Satan himself urges the preachers of the Gospel to overwork, that he may destroy them, hurling them from the pinnacles to which they have climbed at his suggestion. My correspondent writes: "F. G. goes from the pulpit to bed, wretchedly wrung." Satan is trying to kill F. G. The holy Payson began his ministry by trying to pray two hours a day, and to study twelve: the adversary of souls soon killed him. Said Pastor Harms, "Woe to me, if I live to be both old and strong:" and with this wrong theory he died twenty years before his time. It is indeed true that it is sometimes one's duty to take a position where he may not count his life dear unto him; but such cases are rare.

Length of days is not unfavorable to an increasing influence. Dr. B. set out early in life to live till he should be eighty, and meantime to be as useful as he could and do that. By the energy of health, and by length of days, he expected to be more useful than he could be by living as an invalid and dying early. If one can spend a long life in sacred study and in earnest Christian work, he will find his weight of character greatly increasing in his later years; so that it may be as much a minister's duty to study the art of lengthening life as to study theology and the history of the church. In general it may be said that a radiant physical health must stand as the foundation of those operations of the soul which are to be extended through long years of useful life.

Every minister of Christ ought in the beginning of his labors to plan for long life, and then act accordingly. For a man with feeble frame to do this, calls for cool resolution and hardy execution. To learn to live is a mark of good sense, a well-balanced mind. One may lay out gigantic plans for mental labor; but the soundness of the mind itself may be questioned unless the plans are based on an invincible determination to keep the body in good condition. To keep well is the first

resolution of the sensible man, who has made up his mind to do a great work. There was Buckle who early formed a plan of study, and worked at it twenty years unknown, and then became suddenly famous ; but at that time his health gave way under his great labors, and he died. It should have been a part of his plan to keep well, so as to finish his work. That mind is not sound, or not properly educated, which lays out for itself a work, and then neglects the means essential to the fulfilment of the proposed plan. Said Theodore Parker, prematurely dying, " Oh that I had known the art of life, or found some book, or some man to tell me how to live, to study, to take exercise." If some one had taught Hugh Miller that lesson, it would have been a blessing to the world.

Taking into account the sanitary promises and precepts of the Bible, and the physical laws that God has ordained, perhaps it is right to say that we have our health in our own hands, and that, unless overpowering hereditary disease manifests itself, we can learn to live, and even under the great disadvantages of such disease we can lengthen life. Every man is to study himself, and his peculiar wants, and then so act as to keep well. This is what Luther meant when he said, " Every man his own physician, or a fool at forty." Socrates taught the same doctrine. According to Xenophon : " He earnestly recommended those who conversed with him to take care of their health, both by learning whatever they could respecting it from men of experience, and by attending to it each for himself throughout his whole life, studying what food or drink, or what exercise was most suitable for him, and how he might act in regard to them so as to enjoy the best health ; for he said it would be difficult for a person who thus attended to himself to find a physician that would tell better than himself what was conducive to his health." No wise man will play the fool by despising the advice of those who make a speciality of caring for the body ; but every wise man will so manage as to rarely need a physician.

In ordinary cases, health can be maintained only by the most rigid adherence to the divine laws of health. The constitutions of men, indeed, so differ, that these laws do not bear with equal force on all: for example, Dr. Emmons needed little exercise, and Napoleon needed less sleep than most men. But there are natural means of health upon which all must rely: as Dr. Emmons was very temperate in his diet, and regular in securing sleep. Napoleon also said that he relied upon air and water and cleanliness as his means of health: and he has been described by a brilliant essayist as "A man capable of sitting on horseback sixteen or seventeen hours, of going many days together without rest or food, except by snatches, and with the speed and spring of a tiger in action." The warriors of Christ ought to use the forces of nature in building up their bodies for efficient service.

These natural means of health are found in muscular exercise out of doors, diet, sleep, and in frequent recreation of mind and body.

Of these methods of invigorating the vital powers, it may be said in general that the first rule is the key of all the rest: a good digestion and sound sleep are promoted by out-of-door exercise; and in such exercise may be found the best recreation for the body and often for the mind.

It is written: "Men are a sort of moving plants, and, like trees, receive a great part of their nourishment from the air. If they keep too much at home, they pine." The air is full of health; a health-giving atmosphere wraps the globe; a share of it belongs to me: I go forth, therefore, day by day, with great joy, taking my right, finding vigorous digestive powers, and quiet for the nerves, sound sleep, and a mighty quickening of the intellect and of spiritual life, in the all-invigorating air. And if the air is so full of life, why not take it? The stiff atmosphere of winter is a good thing for the weary to lean upon. A tired minister on a Monday may be refreshed through the

lungs. The peripatetic philosophers had bottom and strength. Socrates was a man of astonishing physical power. Plutarch had his study under a tree, and the burly vigor of the branches appeared in his books. Alliance with the winds, and familiarity with the forces of the forests, and practical acquaintance with the inexhaustible powers of nature, are not unlikely to give a man the stamina he needs. Do we not feel ashamed in the presence of the mighty insects around us, whose physical energy, in proportion to their weight, seems fabulous? That minute creatures, such as the beetle, or the house-fly, should have such amazing force, leads me to rise with new resolution in seeking that hearty health whereby I may do my work with an activity worthy its dignity. Can I never re-enforce myself with the strength of a healthy brute? *Æsculapius* was once pupil of *Chiron*, the wisest of the centaurs: lessons of health are to be learned by contact with horse-flesh. But an unflinching purpose on the part of the animal man to be well, may enable him to keep well, whether he use the saddle or the saw-horse, or neither. I have constantly in mind one memorable example: *Bonnivard* was fastened to a ring in a dungeon of the castle of *Chillon*; with a chain four feet long, he could walk only three steps; but in entering that dungeon he made up his mind to live till he could again serve liberty; with invincible spirit, he rose and walked those three steps over and over again, through six years of long daily exercise, wearing away the stone floor to the depth of three or four inches; he kept his health, and lived to be an old man in the service of freedom. If, therefore, a man is bound to do Christian service, no matter how uninviting his surroundings, he is to be fixed on taking his exercise, with an iron will to live long for the glory of Christ: snow in the path, north wind or east wind or a fog-bank in the face, are not so great impediments as a four-foot chain; over burned woodlands, up steep hill-sides, over flat prairies, through unmeasured mud, no matter how disagreeable the foothold, it is plainly a duty to walk and to live.

Just what kind of exercise a minister ought to take may be very properly discussed ; but practically it is out of the power of most of us to rely on anything besides our own legs, if we spend any considerable time out of doors every day. Boating is good ; but it cannot be practiced on a prairie or among the hills. The sawhorse is useful, but it cannot be mounted in a coal-cellar. Live horses are capital conveniences ; but they eat too much to be common among ministers. The greater part of us must walk or die.

He who is thoroughly versed in the mysteries of ministerial experience, does not need to be told that there is a pressing daily necessity for spending much time in the cheering sunshine and in the life-giving air : for do not the greater part of students feel conscious, from day to day, that they must exercise in order to eat and to digest ? This brings us to consider another of the great natural laws of health.

Has it not passed into a proverb that the common way to a premature grave is down the throat, as if the throat itself were an open sepulchre ? From ancient times the palate has been a highway for the tempter. Diabolical dietetic arrangements are deadly to the ministers of Christ. The immortal mind may well debate questions of mince-pie and plum-pudding ; since moral questions are to be decided under the influence of health or disease. Even Buddha has commanded his servants, "Thou shalt not eat at any unpermitted hour."

Practically, questions relating to the nature of virtue ought not to get too much mixed with mutton and dumpling. Theological investigation and the digestion of dinner ought not to contend at the same hour for the possession of the limited nervous energy of a Christian. And it is the part of a Christian to digest his food and care for his body, whether he does anything else or not. Says the dignified and wise sage of Concord : "I can reason down or deny everything, except this perpetual belly : feed he must and will, and I cannot make him respectable."

Was it not Dr. Cox who said that if Luther had been a dyspeptic, the Reformation would have been greatly delayed? Was it not the pastor of Plymouth church who said that success in life depends on a good stomach?

Probably it is right to insist on simplicity in diet. The ravens set no dyspeptic table for Elijah. John the Baptist fed on locusts and wild honey. "He who eats of but one dish, never wants a physician." Socrates argued that if the cooks did not mix all the food on the table in one dish, it was unwise to mix them in the stomach. When Thoreau was asked, at table, what food he would have, he answered, "The nearest." He wrote: "Let us not be upset and overwhelmed in that terrible rapid called a dinner, situated in the meridian shallows. Weather this danger and you are safe . . . With unrelaxed nerves, with morning vigor, sail by it, looking another way, tied to the mast like Ulysses." Paul himself was of like mind: But I keep under my body, and bring it into subjection. Every man that striveth for the mastery is temperate in all things. Such a method has been taken by our most notable New England pastors. Edwards carefully observed the effects of food as fitting for study, and the amount with which he could best keep in tone; and adhering to these rules, he could work at his table thirteen hours a day. The strong meat of Hopkins' theology was produced by a man who lived mostly on a little bread and milk: in his later life he spent fourteen and eighteen hours a day in his study. Said Dr. Emmons: "I have always made it a rule to rise from my meals with as keen an appetite as when I began them." But every man is to do his own way. Timothy Dwight once undertook this method of the giants, arguing that if he ate little he would need to exercise little; and he nearly killed himself in two years: and after that he made it a rule to feed Timothy Dwight not Jonathan Edwards; and with his own dinner, and his own method of study, he made his own theology, and fulfilled his own destiny. No healthy brute can be sustained on the starvation plan; no healthy minister can

live in any such way. Simplicity in diet does not necessitate sawdust pudding or starvation. To eat enough, and variety enough of the most nourishing food is compatible with the most rigid rule of simplicity in diet. According to king David, to satisfy the mouth with "good things" is a divine method for renewing one's youth like the eagle's.

But no matter what the food is in quality or quantity, a healthy digestion must ordinarily depend on a due amount of exercise; and herein we see the value of the daily walk. Do not, three hours after breakfast, say, I was a fool to eat when I wanted to write; but say, I am a fool to write when my body is in such a condition that I cannot digest a moderate breakfast. We have known men who could live only in one way: to give the better part of the forenoon to studying out of doors, and to do their heaviest indoor work near night, after a well digested breakfast and dinner had fortified them for labor; and then going without a third meal, they have been ready for sweet sleep.

Away in the realm of Prester John was a fountain from which if one should drink thrice he would never feel fatigue, but would have full vigor till the day of his death. Such a fountain of perpetual youth is sound sleep. To learn to sleep well is a fine art. To cast off care, to equalize the circulation of the blood, to get pure air, to get sweet sleep every night, is to gain long life. Dr. Franklin argues that if so great a part of life is to be spent in sleep, men ought to so care for their general health, as to insure pleasant dreams. To secure sound sleep, the whole body must be kept in a healthy condition. He who so abuses himself as to necessitate nervous nights is shortening his days. The loss of sleep is the beginning of insanity: this ought to be commonly understood. Unless the mental engine can be made to stop, it will shortly run in a mad-house. One of our most tremendous Christian workers has said that he prepares for unusual labors by going to sleep. Napoleon could sleep almost at will: he shut up his mind when he chose, and

was asleep at once. Sleepless demons are interested in keeping good men from taking quiet rest. We are not to encourage that kind of guardianship. The divine law on this point is well expressed in a pithy proverb, to be written upon the walls of every prophet's chamber: "Lengthen your nights, or shorten your days: take your choice."

But imperfect sleep usually arises from incomplete digestion, or too much strain upon the nerves in impure air; and the only cure is in taking suitable exercise. A sleepless Sabbath night may be often turned into rest by some hours of physical exercise on Saturday, and by an hour or two of fresh air Sabbath evening, just before retiring; and, if the case be very obstinate, an hour or two out of doors on Sabbath morning, or between services, or both. A long daily walk may hinder evil dreams, and invigorate the whole frame, preparing it for sweet rest.

Come therefore, ye weak and puny men, dyspeptic and nervous students, arise and let us be going. Let us walk. "Behold all the land is before thee:" whither it seemeth good and convenient for thee to go, thither go:" so said Nebuzaradan. Suppose we accept his invitation, and walk almost everywhere, anywhere, to get rid of the diseases that threaten us. Said a good woman to her minister, "What is the matter of you that you walk so much?" He answered, "There is nothing the matter with me: but if I cease to use the means of keeping well, the dyspepsia, weakness of the optic nerve and of every nerve in my body, entire nervous prostration, horrible nightmares, and unceasing restlessness, are ready to come in and destroy the temple of the Holy Ghost that is given into my care: therefore I keep trudging and keep well."

Just how to recreate the body and the mind daily, is a question the student asks every day. How can I rise fresh as the morning for my labors? The grand secret of keeping well is found in actually keeping well every day: doing work enough

and play enough each day. Hard study does not so often kill men, as indiscretion, violation of physical law. Wrong physical habits injure more men than right mental habits. Studying is healthy business, if it is carried on according to mental and physical laws.

Some err in having too many hours of hard study. It is the intensity of the work that is to determine the number of hours that may be used. One of our best American students studied only three hours a day, and he said that he could kill himself by more intensely using those hours. It seems to be well settled that from two to five hours of sharp thinking is as much as any student with ordinary health and keenness ought to do in one day. Probably three or four hours of vigorous work, and one or two hours of literary recreation, are as much as most men can endure: and if this time is used every day, it will answer the needs of those who are the most ambitious to serve Christ. It is unquestionably true that by a variety in study, the mind can work to advantage for a longer time than without it. The recreation of the mind is in part gained by varying the employment.

But how many there are of us who are obliged to lie down or rise up with the confession of St. Francis on our lips: "I have sinned against my brother the ass!" We are constantly tempted to place upon the body burdens too heavy to be borne. Said the morbid, overworked Robertson: "I am not fit for ministerial work. I want years and years to calm me. My heart is too feverish, quivers and throbs too much, as flesh recently cut by the surgeon's knife." But the recreation needed is to be taken as one goes along, instead of keeping on with work till one is so exhausted that he cannot play, and then must come weeks and months of browsing in wild pastures, or a year in Europe. A wise physician has said that "Play is to be taken every day or never." One cannot work twenty years and then play ten. Another wise physician has written: "The equilibrium [between rest and the exercise of the brain] once

lost, is most difficult to restore; there is a fatal persistence in the morbid state." A sagacious minister then will take rest when he needs it, and not wait for a long vacation, or a sick bed. And we submit that this can be best done by spending considerable part of every day in the open air. If a man will walk three or four hours every day, he will never need go to Europe, unless to vary his walks. Said one veteran ministerial walker:

"I would rather stick snugly to this work that the angels might envy, than to have sunny memories of foreign lands. My theory is that we ought to draw physical health from our ordinary daily life: have such habits as to keep well, to keep fresh and up to the maximum of working power. And a man has no business to so overwork as to need a year or two to recruit in. It is a part of my common plan of living, to make every morning in the year as fresh as a morning at the mountains in vacation time. Thus it is that I get the most out of myself and my time."

It is sometimes absolutely needful for one to vary his walks, to get out of town, to forget the parish, to see new scenes. But the secret of doing this most effectively, is found in doing it just when it is needful. Walk out of town for a day. Napoleon at Paris would sometimes get tired mentally; he would then ride sixty or seventy miles horseback without resting, and thus get great physical fatigue, then he could sleep, and be ready for work again. But here was a New England pastor, Mr. C., in strong middle life, who was so faithful in using the truth as to madden men, as also the apostles sometimes did; and he fretted under the foul attacks of his parishioners upon him. He should have gone out of town for a few days; but he remained, and fretted into a brain-fever, and died. The doctors said that his trouble killed him. He did not know when to stop and divert his mind. There was Mr. W., who entered a large field, too hard for him; he worked six months, rested a year, and soon died. Mr. H., one of the most brilliant men who has recently entered the ministry, toiled terribly for a few years in a hard field, and literally exhausted his physical ener-

gies beyond all hope of recovery. But Mr. B., with no very vigorous body, and with a heavy charge upon him, knew enough to rest when he was tired, and to devise recreations every week; he made it a rule to keep well. There was Mr. S., a student of such physical constitution as to be easily half-ill, or soon utterly broken down, who deliberately laid out work of no mean magnitude, and he wrote :

"I am one of the most matter-of-fact old farmers you ever saw. I make it my first rule to have health, health before piety, body before a soul, a temple for the Holy Ghost to dwell in before praying for the divine Spirit. I make it my business to sleep well, to eat enough and to digest what I eat, to get fresh air enough, and diversion enough. I get a great variety in study, books of travel and entertaining books; I read the newspapers for a whole day; I idle a whole day or a week at a time. I walk, and if I think too much I walk on longer paths through all the towns about here, till I get too tired to think, and then I sleep like a brute and restore my animal vigor. I get out of town a day or two, or as long as is needful. I aim to make the most of every day; but I aim to keep well first of all. I mean to live for thirty or forty years of hard work; and God willing, I shall. I take it that he is willing, if I use the right means."

One man who had large plans of study, wrote this direction, and kept it at hand where he could often read it: "In order to succeed in this, live only one day at a time: keep perfectly well to-day; study what you can to-day; do to-day's duties, and do no more." There is C. who usually takes his walks in the morning, and who walks as long as need be, perhaps the entire day. By keeping fast to the rule to keep well, he is able during every year to achieve much in his study and among his people.

Is not such constant recreation needful? Why not use the natural means of health and long life? Probably it is not too much to ask of the Christian minister who has seriously entered upon a great work for Christ, that he should be a wild man two half days in each week, that he may become hale and hearty by contact with the vital forces of nature; for a time leaving off prayers and the hard study of the Bible; and, either alone or with other animals about him, filling himself with vigorous life,

learning the joy of perfect health, building up the physical foundation of an able ministry. Dryden took physic to prepare for composition: as a matter of taste we prefer mountains and seas, forests and streams, pastures or prairies. These things, taken with regularity and in suitable quantity, renew the man. The Arabs say that "the days spent in the chase are not counted in the length of life." And we make no question that our wild, wandering days are so many days added to what our length of life would otherwise be. Every man needs to cultivate the wild beast within him one day in the week. A strong physique is needful for an angel; and if a man is trying to make himself an angel in spirit six days in a week, let him cultivate the body of an angel one-seventh of his time. This is especially imperative for a minister whose business it is to fight devils in society around him. He must have a strong body. The influence of one day of wild rest will be mighty in quieting the nerves, and killing the dyspeptic demon and the night-mares and the blue devils that are sent to ensnare ministers.

It is most likely that every man will learn this doctrine of health for himself. We have been told by one of our foremost theologians, that a man must nearly die twice before he will learn to keep well. Dr. Dwight also said, remembering his own experience, that, "the student must break down himself, before he will take warning." But however a man may have ill-treated himself in the past, he ought as a Christian, on every new day, to form the habits which are fundamental to life. May not a promise appear as a command? "Thou shalt not die, but live and declare my statutes." So long as the Lord needs missionaries in this world, it is evidently the duty of his ministers to stay here as long as they can be useful. Many who have apparently entered on a doomed way, have pluckily arisen, and said "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over to death." When Sarah, duchess of Marlboro, was told that she must be blistered or die, she answered, "I won't

be blistered, and I won't die:" and she drove off the messenger. By having great determination not to die, a man may live long in the land. "Thus saith Jehovah, in returning and rest shall ye be saved; in quietness and in confidence shall be your strength." If one will frequently return, and rest in quietness, he may be saved. "My son, forget not my [natural] law; but let thine heart keep my [sanitary] commandments: for length of days, and long life, and peace shall they add to thee."

We have noticed that healthy farmers question the common sense of unhealthy students. A holy man should be whole, healthy, well proportioned in his life. Physiologists tell us that our bodies are meant to endure at least two hundred years. Holy men ought to test this thing, and small, country parishes afford a good opportunity. "With long life will I satisfy him." The Lord "is thy life and the length of thy days." We have a little fear indeed that our original sin will hinder our living to the age of the primitive men. We can, however, pray for a day when the health which comes through holiness will fill the world with fine faces; when the beauty of holiness will appear in the countenances of men; when the holy soul will so mould human clay as to give physical beauty and strength like that of the angels, nobler than the ideal of ancient masters and enduring through centuries like living marble. When will the ranks of the Christian ministry be filled with such men, strong, and strong for the sake of service? This glad day will come when our country parsons make a conscientious use of the natural means of health that they have at hand. Then our land will be crowded with worthy temples of the Holy Ghost.

In ancient days the prophets of God spent much time in wandering alone with Him, crying to Him for the help they needed, and receiving quickening words from Him: and they were strong men physically, as well as unsurpassed in glowing intellectual and spiritual life. They were mighty to walk and to run. We do not know that they gave much attention to boat-

rating, or to the driving of fast horses. We have no hint that the sons of the prophets had a gymnasium. Parallel bars, and simple or intricate machinery for developing the muscles, have no such biblical precedents as mere walking: they are, it is true, none the worse for that, and we wish that every minister could have a gymnasium in his back yard or in his village; but ordinarily he cannot, or will not; he must be left therefore to the old method of the prophets, and get health on his legs. And we contend that this is no mean method. It is good enough for all practical purposes. Any minister can walk into health, without much expense, save for shoe-leather. If we were inquired of as to the best method for a minister to keep well, we should say, let him take up the old prophetic fashion of literally WALKING WITH GOD, and follow it for two or three hours every day: if a man can afford to go in the saddle, there are some advantages in that, for he can get more variety in his rambling; but men on average salaries must foot it. We intend then just what we say, when we say that a man must walk with God. This is what we mean: that one should ordinarily spend a considerable fraction of each day alone with God out of doors, occupying the mind, so far as health may allow, with the devotional study of the Bible, and prayer, and such thoughts as may arise in connection with these exercises. We may at sometime inquire how such a habit will be likely to affect the whole ministerial life; whether it may not tend to advance men in HOLINESS, to arouse the INTELLECT, and to give power in the PULPIT and in the PARISH: but we can now only claim that there is so much probability that the plan is a good one for promoting the general work of the ministry, that it ought to be taken up as a means of HEALTH, if it is found to be healthy. After all that we have said concerning the necessity for reliable rules of exercise and recreation, we can add nothing now concerning the healthiness of walking. And it is not now in place to discuss any of the advantages of having the divine companionship in our solitudes, except so far as relates to the health.

This method of walking with God two or three hours a day is adapted to promote clerical health in three particulars : it affords companionship ; and advantageous company ; and company in which one can rest.

Many half-sick ministers neglect their exercise because they do not like to walk alone ; but by walking with God they have a Companion. It is asked : " If we walk much, must we not go alone ? And if we walk much, shall we not often tread the same paths so that our exercise will become irksome ? " Genial company may kindle joy in the tamest track we walk over. But the Bible, like an enemy, reproaches us as with a sword in our bones, saying daily unto us, " Where is thy God ? " Where is the blessedness you speak of, if you do not find Jehovah to be a real Presence with whom you may walk quietly, or in great agitation of voiceless or vocal prayer ? Is then the Bible so precious to you as you seem to say ; and are you unwilling to be left some hours alone with it every day ? Shall we often say to any man, " Come and walk with me," as if there were no God present ? Shall we often invite a man to invade our closet ? Can we never learn to say, " There is none upon earth that I desire besides Thee ? "

And if one walks with God, will he not find his Companion suggestive and stimulating ? It is not in place to specify the spiritual and intellectual gains that may arise from keeping much company with Infinite Holiness and Infinite Wisdom ; but it is suitable to say that a wise man will if possible find diversion and health in exercise that lies in the line of his work, rather than in that which does not. Many a minister is neglecting his exercise because he cannot see how to take it without losing the time for professional purposes. It is felt to be wise for every man to cultivate his peculiar gift. Ministers are to devote themselves as thoroughly as possible to their work : and it is not their work to cultivate the soil, unless they are compelled to do it for self-support. With all due respect to the memory of the agricultural clergy of New England in the olden time, it

is right to say that as a class they did not on the average fulfil their ministry so well as those since who have been able to give themselves more fully to their profession. Said Thoreau, Do that which no one else can do for you; and do nothing else. Most anybody can spade the garden and hoe the corn through long summer days; but not every one can ramble the woods, filling the hours with sacred studies and fervent prayer while the body is also gaining vigor. Parish calls offer exercise in the line of one's work; but they are liable to be too exhausting, and they do not afford all the recreation one needs. May not a man then enter upon this other pathway of walking with God in solitary places for no inconsiderable fraction of each day, seeking to find in this the intellectual and spiritual power he needs for his work; but first of all finding health, a Companionship in which he can rest?

"I am weary and almost ill: and do you tell me to get well by keeping out of doors, and still have me spend the greater part of my time in exhausting prayers, and in deep mental agitation over the Bible?" We know, indeed, that the pretence of walking with God may grow into a morbid passion for thinking intensely in all hours of exercise, which is most damaging. But he who learns the whole art of walking with the Lord, is likely to find his divine Companion lenient and entertaining, and to find in His words soothing as well as stimulating thoughts. Can we never make a joyful acquaintance with the God of rest? Certainly, it has been said by those who have tried to spend much time with God alone in the open air, that they often find in these hours the company of Christ as a Physician, giving the most perfect repose if they need it. They often sit quietly at the feet of the Saviour, or walk in stillness of heart with Him. And this we think is a sensible view to take of such walking hours of prayer. For it must never be forgotten that the hours are sacred to health as well as to holiness. And the inevitable duties pertaining to the study and the parish, which are to be carried on in the remainder of the day, demand that our walking

hours should not leave us unfit for severe labors. The Lord will not be likely to excuse us from parochial service on the ground that we are too much exhausted by prayer. All who know what prayer is, have learned that the agitation of hard praying and the most vital study of the Scriptures are severe to the flesh: if one is ill he must lay aside the burden. The sensible way to walk with God is this: not to consider the hours as a season the whole of which must be spent in fervent devotion, but as a period which may be so spent if one is physically equal to it. Men of discretion will keep well. When Christ walked with his disciples, he did agitate them with the most tremendous thoughts, awakening every faculty of their souls; but he did not always so probe them. He had no purpose to make them insane. Christ himself apologized for his own followers, saying, *The spirit is willing but the flesh is weak.* Sleep on now, and take your rest. So those who spend many hours abroad, trying literally to walk with God, say that a restraining hand is often laid upon them that they may rest; and that they sometimes have a wonderful sense of a comforting Presence who quietly adapts himself to their varying needs, so that their souls gain an increasing faith even in these quiet hours.

An hour of rest is a Sabbath for the soul. Can you never idle like a fly in the sunlight? We are inclined to think that the Lord is willing to encourage a life without care, the quiet, happy life of a man who has no burdens. Let one rest in the fresh air and sunshine and be quiet. You need not be like the lunatic amid the tombs, always crying and cutting yourself with stony cares. We have often gone abroad into the blessed light, breathing the bracing air, or feasting our eyes with the dreamy landscapes of Indian summer; but soon instead of being at rest, we have felt that we must wake up and think, and pray, and read the Bible, and get ideas. But why not rest, and get that waking sleep whose dreams are so beautiful, and which consciously refreshes the soul. Oh, for one hour of perfect rest,

free from all cares, with no miserly grasping of the hours. Why not then take your rest? Does not Christ call men to this? "Come unto me, all ye that labor and are heavy laden, and I will give you rest. My yoke is easy." And then there is that terrible saying, so condemning to our unbelief: "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your father knoweth what things ye have need of, before ye ask Him." Why not for one hour give God rest, and rest yourself? It is indeed written, "pray without ceasing," and it is written that some cry day and night unto Him; but these sayings are tempered by suggestions of a faith which can rest voiceless, so that a man may be still in some hours. Christ calms the sea. Let your tempest go down. For one hour lie down by the quiet sea, and let no surf rise, and no cresting wave. The calm and placid ground-swell of the shining and joyous sea, and the quiet ripple on the beach, and the genial play about the sunken ledges or the rocky coast, these show that you also may rest and lie idle, and still retain the power to wake and storm again. A vast and varied ability is consistent with many quiet, calm days. Is a man breaking down by much solitude, and lone, constant thinking, and weight of work; weary with scheming against gigantic wrongs, or with beneficent labors for great populations: let him seek the unwearying presence of God. Can we not walk with Him in quietness, as well as in the mighty agitation of extatic joy or importunate pleading? As we walk alone with Him, may we not be conscious of his cheering presence, so that we are not alone, even if we talk little? It is by such silent communion that the wounded spirit is best healed: therefore one invalid wrote to another, "Idle days are not lost, if we repose in God."

The rule is to go forth to walk, not particularly planning to pray or to study the Bible; but so soon as the body gets tone, let the mind rouse itself to open the Bible and to converse with Heaven. And this plan offers out-of-door exercise; and the

company we need in it ; and also the most advantageous hours of the day when we are physically equal to getting the full benefit of them ; and if we are weary, the perfection of rest, the body invigorated and the soul quiet. And this we contend is suitable recreation, in part physical, in part mental, and all spiritual ; walking in the bracing air, amid the choicest scenery one's region affords ; and walking with God either in quiet companionship, or in the most tremendous agitation of which the soul is capable, the one or the other as the body can bear it. For the purposes of daily recreation, there is nothing better than this, that we can rely upon as suitable to absorb much of our time. Quietness out of doors, when the mind is at rest in peaceful thoughts, is the next best thing to sleep for restoring disordered nerves. And if one's body can bear the burden of prayer and severe spiritual work with open Bible, this is also a true recreation to one who is the greater part of the time contending with the demons that infest this globe, or weary with carrying the sorrows of his people, or overborne with searching through libraries and work in the study. We must keep well. Christ himself was thoughtful for the health of his disciples, saying, "Come ye yourselves apart into a desert place, and rest awhile." If we walk in green pastures, and by the side of still waters, will not the Lord restore our souls ?

We ask then if any one has a better plan for promoting ministerial health than this walking with God two or three hours a day ? If there is a better scheme, let us have it and follow it. And if any think there will be unforeseen difficulties in the method we propose, let him inquire whether there may not be also unforeseen advantages. In our most spiritual moments we must take most heartily to some such method ; some method by which we shall gain perfect physical health, and the most stalwart intellectual and spiritual growth of which the sons of God are capable.

Shall the devil's warriors taunt us with physical weakness ? Shall men who have no great moral purpose go healthily for-

ward to vigorous age, while those who are the pledged champions of the Holy Ghost neglect to defend His temples given to their charge ? Or shall any man come to ministers of the common sort, who have no possibility of indulging in foreign travel, and tell them of the health-giving qualities of distant climes, and the recreation that may be found for them among mountains and seas that they can never reach ? Have we not rather at home the means of all needed health and recreation ? When we consider the deepest wants of every man, taking into account all his state before God, we can but join in the voice of one who found in God his Physician, Saviour, Teacher, Friend, and who cried in the wilderness : “ I have no need of Egypt, or Rome, or the Alps, or even of Judea ; I need to meet Jehovah in the woods here, more than I need to walk in Jerusalem. I need Thee, my God ; and I need to so rest in Thee, that every day shall seem fresh and new as the morning of Eden.”

LITERARY NOTICES.

- 1.—*The Science of Man ; A Bird's Eye View of Anthropology.* By CHARLES BRAY. London : Longmans, pp. 44.

The Limits of Exact Science as applied to History. Inaugural at Cambridge University. By REV. CHAS. KINGSLEY. Cambridge: Macmillan. pp. 72.

"The object of Anthropological Science," says Mr. Bray, "must be to improve the race of men, and to make Newtons and Shakspeares to order. * * * If the world's thanks are universally acknowledged to be due to the late Jonas Webb for improving the breed of short horns, and for teaching us how 'to grow more mutton and wool to the acre,' surely we shall owe more to the man who will teach us how to improve the breed of men, and to grow more 'brains to the acre.'" "A 'science of man' ought to teach us how to make a man according to the most improved pattern, and with all the modern improvements."

This is sufficiently flippant. The author goes on to assert that we know nothing of beings, only of phenomena, or sensations, and nothing of any difference between Matter and Spirit, both being included in the common term Force, which again "disappears under the more general term, God." Mind is the mere aggregate of all our sensations,—a phenomenon, not an entity: God is the only soul, or force, and mind "its mode of action." This blunder of definition at the outset, making God's mode of action and our sensations one and the same, shows what Mr. Bray is good for as a thinker! His object is "to point to more fertile fields of investigation than have yet been pursued" by anthropologists, which would seem to be quite idle if we are to have such bungling investigators as Mr. Bray.

Beginning with life we are told that "whatever it may be, it is incapable of acting without the ordinary forces of nature," it is "dependent upon physical forces, and mental action (is dependent) upon life." The real source of all bodily and mental power is the union between oxygen and carbon in the human organization." "Thinking and feeling depend on nervous force, and are

proportioned to the complexity and size of the structure." So Herbert Spencer: "That no idea or feeling arises save as a result of some physical force expended on producing it, is fast becoming a commonplace of science." That is, an insult which produces a violent explosion of feeling is the mere effect of the word spoken or the look given as a physical exertion! "Soul" is "a peculiar entity invented for theological purposes,"—*entirely* dependent, in fact, upon nervous tissue. "The mind is manufactured by the body out of the physical forces around us." "Our organism transforms heat into vital force, and vital into nervous, and nervous into mental." "There is a direct emanation from the brain, carrying with it our mental states, and in this direct way 'evil communications corrupt good manners.'" The declaration of Prof. Tyndall, at the British Association last year, that "for every fact of consciousness a certain definite molecular condition is set up in the brain," but the chasm between these and the facts of consciousness is still impassible, and so "the molecular motions explain nothing," is accepted so far as Tyndall accepts the position of the materialist, with a protest that this amounts to more in the way of science than Tyndall admits. It proves, so Mr. Bray thinks, that "Metaphysics is based on Physics," mental force is simply "nervous force passed into consciousness."

Against all this bray of pseudo-philosophy, which would resolve all the phenomena of history into peculiarities of climate, food, and other physical conditions, and account for literature by the bodily state of authors, and explain the works of genius and art, as M. Henri Taine has attempted, by the material *milieu*, Prof. Kingsley resolutely sets himself in his Inaugural. He would not account for "the crusades by overstocked labor-markets on the Continent." He denies the physically "invariable, inevitable, irresistible," in the domain of history. He asserts personal will and individuality as superior to the law of necessity. He maintains the moral against the statistical. Evolution by law, as Herbert Spencer asserts it, he denies. The necessary occurrence of phenomena in society, as maintained by Buckle, *et id omne genus*, he contradicts. He explodes the production of great minds by physiological law. Their appearance "is as inexplicable as if they had dropped among us from another planet." "Does not

the puzzle really remain, why the average of Augustine monks, the average of German men, did not, by being exposed to the same average circumstances as Luther, become what Luther was?" "So far removed is the sequence of history from anything which we can call irresistible or inevitable. Did one dare to deal in epithets, crooked, wayward, mysterious incalculable, would be those which would rather suggest themselves." "I think the new science of little men can be no science at all; because the average man is not the normal man, and never yet has been; because the great man is rather the normal man, as approaching more nearly than his fellows to the true 'norma' and standard of a complete human character; and therefore to pass him by as a mere irregular sport of nature, an accidental giant with six fingers and six toes, and to turn to the mob for your theory of humanity, is about as wise as to ignore the Apollo and the Theseus, and to determine the proportions of the human figure from a crowd of dwarfs and cripples."

Prof. Kingsley, with all religious minds, asserts a divine progress in history, but only a general movement upward, not an invariable or irresistible one susceptible of an exact science. It cannot be described by metaphors drawn from physical science. The disturbing causes — well originated — are numberless. Man is not the creature of circumstance; he rebels against and conquers it. "The discrepancy between the amount of knowledge and the amount of work is one of the most patent and painful facts in the history of man; and one not certainly to be explained on any theory of man's progress being the effect of inevitable laws, or one which gives us much hope of ascertaining fixed laws for that progress." "We may learn, doubtless, far more of the real facts of human nature, the real laws of human history, from critical periods, when the root-fibres of the human heart are laid bare for good and evil, than from any smooth and respectable periods of peace and plenty; nevertheless their lessons are not statistical, but moral." Prof. Kingsley asserts vs. Buckle and that school, that science is not the greater, but virtue; and so far from morals depending upon thought, thought depends upon morals. He believes, with our own Motley, (N. Y. His. Soc. Address,) that the "law in this tangled skein of human affairs that spins through

the centuries is progress,—slow, confused, contradictory, but ceaseless development, intellectual and moral, of the human race.”

2. — *Introduction to the History of the Nineteenth Century.* From the German of G. G. GERVINUS, Professor of History at Heidelberg. London. pp. 137.

More than one-third of this singularly interesting little “Introduction” is occupied with the Teutonic nations, and nearly as much with the Romanic nations. There is a brief preliminary section on the law of historical developments, and a closing one on the tendencies in modern history to democratic freedom. Much of the interest of the whole arises from the treatment Prof. Gervinus received from the political authorities for his liberal — perhaps we should say republican — views. He was banished from Göttingen, while a professor there, by the King of Hanover. In 1848 he was a constitutional monarchist, and lectured in that behalf at Heidelberg, and favored offering the crown of Germany to the King of Prussia. The present work avows his change of opinion to democracy. For writing it he was condemned to imprisonment in March, 1853. In his defence, he nobly vindicated the right of philosophical opinion to exemption from political penalties. Most of the German Governments, however, condemned the book, and it was publicly destroyed.

Gervinus shows everywhere in this “Introduction” his sympathy for freedom. He does noble justice to Calvin and Milton and Cromwell. He sets forth strongly the affiliation of Protestantism in Europe with liberty. His characterization of the continental and English Constitutions is admirable. Probably this praise of the American Constitution had much to do with the persecutions he suffered. He contrasts strikingly the Protestant free States founded in North America with the Catholic despotisms in the South. “The theories of freedom in church and state, taught in the schools of philosophy in Europe, were here brought into practice in the government of a small community. It was prophesied that the democratic attempts to obtain universal suffrage, a general elective franchise, annual parliaments, en-

tire religious freedom, and the Miltonian right of schism, would be of short duration. But these institutions have not only maintained themselves here, but have spread from these petty States over the whole Union. They superseded the aristocratic commencements of Carolina and of New York, the high-church party in Virginia, the theocracy in Massachusetts, and the monarchy throughout America; they have given laws to one quarter of the globe, and, dreaded for their moral influence, they stand in the back-ground of every democratic struggle in Europe." "This new state (the American Union), by its astonishing achievements in fortune and power, has suddenly surpassed all others. The government of the people, even when scattered over immeasurable tracts of country, has shown itself to be compatible with order and prosperity; the progressive constitution with the maintenance of old confirmed usages; the free exercise of religion with piety; the absence of military power with a warlike spirit; the most enormous increase of a population, thrown together by chance, with patriotism rooted in freedom; the administration and government through officials and representatives, chosen by and from among the poor, with order and economy in the household. The Declaration in 1776 has become the creed of liberation throughout the world." "The aspect of this rapidly unfolding, free, happy state, without a king, aristocracy or state church, has a wonderful attraction to the people of all nations, and exercises a direct influence over them, which, though at first little noted, is now too powerful to be stopped in its onward course." "The boast of the American constitution is, not the skillful administration of many different elements, but the perfect fulfilment of a logical sequence, deduced from one single principle—*freedom*, or the right to pay submission to nothing but law; and *equality*, the duty of all alike to obey one and the same law."

Prof. Gervinus shows a thorough understanding of modern tendencies. "The emancipation of all the oppressed and suffering is the vocation of the century. This is the great feature of the time." It has "the character of a divine ordinance, which cannot be resisted." With Motley (N. Y. Address) he sees that "the democratic principle, ever glowing amid heaps of scoriæ, forces itself above the superincumbent crust." And he would most heartily accept the jubilant utterance of the American his-

torian, nor count it at all a Yankee conceit or exaggeration : —
“ Happy this single great nation on earth, where that principle
is recognized as the legitimate source of light and heat, not
deaded as flame from the lowest pit to devastate and consume.”

3. — *The American College*: Address before the Phi. B. Kappa
of Marietta College, June, 1869. By President I. W. ANDREWS, D. D. pp. 22.

With very great clearness of thought and directness and simplicity of expression, President Andrews sets forth the functions of the American College as neither exclusively preparatory for culture or for business, but, like the High School, for both, only upon a higher plane. “ The college is the highest of the non-professional schools. Its office is to complete the work of general education. Then come the special studies which have direct reference to the occupation to which the future life is to be devoted.” Dr. Andrews pleads for the employment of the whole youth-period of life in this general education ; shows that some objections made to English universities in respect to neglect of science, do not hold against American colleges ; argues against commencing professional study early ; or college study late in life ; claims that our college system is perfectly fitted to develop personal peculiarities of mind, and aptitudes for special pursuits ; condemns all optional studies ; protests that we have no universities in this country, and should not have the name, — a place where a young man can study what he pleases and stay as long as he pleases being anything but a university ; and opposes enlarging the college course of study. The outlines of the system, he thinks, will always remain. The great reform needed is in the preparatory schools, academies, and high schools. And all through he earnestly pleads for a young man’s entering college who has passed through the high school, no matter what his vocation in life is to be.

4. — *Tommy Try, and what he did in Science*. D. APPLETON & Co., N. Y. pp. 303.

This is seemingly the autobiography of a painfully precocious youth who dips into all the sciences at random, getting knowl-

edge as a bee gathers honey. While showing how young people may open their eyes to nature, it also illustrates in its style the foolishness of study and research without concentration or selection of subjects. The stories introduced, although romantic, are low-toned, and all the personages either eccentric or ill-bred. The book is scientifically correct, but the sweep of it must confuse and appal young minds rather than attract or instruct. The illustrations are numerous and excellent.

5.—*Our New Way Round the World.* By C. C. COFFIN. Fields, Osgood & Co. 1869.

Mr. Coffin is a capital reporter. He seizes at once upon the points that most interest a keen eyed stranger, and presents them vividly and concisely. Like a reporter he reads up the country he is in, and presents in a few paragraphs the things a traveler ought to know. Mr. Coffin far surpasses Bayard Taylor in picturesque description, and in his ability to give just the information the reader wants: besides, the personality of Mr. Coffin is more pleasing than that of Mr. Taylor, who sometimes inflicts his disgusts upon his readers. And everywhere Mr. Coffin is a Christian traveler. His testimony concerning missions is of great value. To many persons who have little time for extensive reading, this book will be very welcome. There are few volumes of five hundred and twenty five pages, which affords so much interesting, and valuable, and generally reliable information.

The large, clear type of the book will make it a good one for family reading in winter evenings. Its fourteen maps add greatly to the value of the book. Its ninety-five illustrations will attract young readers; but we cannot say that we are very much taken with the pictures: there is a cheap look about most of them, which is unworthy the publishers. Few and fair, is a better motto than many and mean. We wish the publishers would take this hint; for we have noticed in some of their other books, cuts which seem more like cheap pictures than worthy illustrations.

We had marked several specimen paragraphs from Mr. Coffin's book: but they are crowded out.

6.—*The Atlantic Almanac for 1870.* From Fields, Osgood & Co.

Surpasses those of the two former years in fine illustrations and its literary contents. The satire of Sindbad is capital. Mr. Higginson's paper on swimming is particularly fresh; one or two sentences, however, are rather salt:—

"There is nothing which symbolizes the contests and the triumphs of life like wrestling with a heavy surf. I do not mean the lazy surf-swimming of level beaches, where your feet may at any moment drop and touch the sands; but I mean such a mighty play of all one's forces as may be found in the rock-bathing off Cape Ann, for instance. To plunge headforemost into the boiling surge knowing that, while the surface water would beat your breath away, there is safety below; to come up panting into the air, and find that you touch it only with your lips, while the great ocean grasps your body and your limbs; then to swim boldly out through the successive rollers, diving through each, and still coming up into some green interval of heaving calm; or to loll backward on the swell that rises, and just as the great wave crests over you to turn and dive; or outside of all the lines of wave to float and sway and give yourself to the mighty motion, as unresisting as a spray of kelp, but as conscious of buoyant vitality as a dolphin or a seal;—this is the glory of swimming."

7.—*Sermons* preached in St. James Chapel, York street, London.

By the REV. STOPFORD A. BROOKE, M. A., honorary chaplain in ordinary to the Queen. Boston: Fields, Osgood & Co. 1869. pp. 323.

Mr. Brooke is well known as editor of the *Life and Letters* of Rev. Frederick W. Robertson of Brighton. Men will look into these sermons for Robertson's sake; so that the author has vantage ground at the start.

We have here twenty-five sermons: two expository, on the twenty-third Psalm; four of Bible biography, "Isaac's character," "The Virgin's Character," "John the Baptist, the interpreter," "The denial of Peter." There are seven sermons relating to Christ: "The Baptism of Christ," "The forty days in the Wilderness," "The Transfiguration," "The Ascension;" and then the four best sermons in the book on the "Intellectual" and the "Spiritual development of Christ," and on his "development through the influences of home," and "through the influence of outward nature."

The sermons as a body are not equal to Robertson's in sententious and picturesque style, or in suggestiveness; and the sermons are of uneven quality, some being far more suggestive and better in style than others. Yet take the volume together, the sermons are much above the average. The man seems very earnest to do good, and every thoughtful reader will be glad to have come in contact with so hearty a hater of evil, and so genial a friend of nature, and so hopeful a friend of man.

The heresy of the book is its sad feature. For it is a sad thing when any man is so disproportioned in character as to lose all appreciation of some of the most tremendous truths, and then misleads others. Mr. Brooke says plainly that Christ did not believe in total depravity: but our Savior represents the wills of men as being so fixed that it is morally certain that no man will go to Him, unless he is effectively called by the Father; "No man can come unto me except the Father draw Him." No preacher on this planet has delineated human sinfulness so fully and vividly as Christ did. But the same spirit which leads Mr. Brooke to take inadequate views of sin, leads him to evade the divine sentence against sin. He does not argue in any set form against the scriptural doctrine of the penalty that is fixed to the moral law of God; but he dwells, in several passages, upon the sadness of the doctrine, and cries out against it as too abhorrent for belief. He forgets that the Redeemer of men, with all His gentleness and unequalled tenderness of heart, held firmly to the doctrine and taught it plainly. Whatever may be involved in the loss of the human soul when it goes into another life impenitent and with all its guilt unforgiven, Christ with his warm sympathies did not turn his back upon the doctrine; but He was moved by it to unquenchable zeal for the salvation of man; and He used the dogma as a motive in trying to turn men from sin.

8.—*The Prophet Elisha*. By JOHN M. LAURIE, D. D. Philadelphia: Presbyterian Board of Publication. pp. 287.

These sermons are prefixed by a memoir of the author, which readers of his books will be glad to see. Adam, Moses, Elijah, Elisha, Esther, have been brought before us by this man: and he has written upon "A Week with Jesus." The Bible biography is

full of matter for interesting sermons that touch the common life of parishioners at every point. Dr. Laurie has done good service in this kind of work. His sermons on Elisha are suggestive; good as common sermons, and they may be read as such. They are not so good as to call upon a very busy minister to read them, even as a commentary on Elisha.

Dr. Laurie has written so well that we are tempted to wish that he had done better; a wish we do not venture concerning all men: for the many are hopeless cases. Multitudes of confirmed book makers so lack the elements of enduring power, that we never dream they can ever become very useful. But there are some who have in their writings the fundamental elements of the best kind of work: they need only learn Professor Shepard's maxim to "leave out the bad." Take away the arguments, illustrations, and words that can be spared: and what there is left is cleaner for the sifting. If Dr. Laurie could have pruned his sentences more, and materially condensed his paragraphs, and have learned to be a little more dramatic and sharp in statement, his sermons and books would have increased their power: if he could have packed the substance of the two-hundred and sixty pages on Elisha into forty, and have done the same way with the rest of his biographical sketches, he would live longer as an author than he will now. Many a writer for the press, and many a sermon maker, may well take this hint. They need elaborately and remorselessly to cut down their sermons, and to arrange and rearrange their matter. Because some of his parishioners are delighted with their minister, the minister's eyes are blinded to his own faults, and he fails to reach the degree of power that of right belongs to him, if he will only have the good sense to work hard and take it.

The Epistle of Paul to the Romans. — By J. P. LANGE, D. D., and the Rev. F. R. FAY. Translated from the German by J. F. HURST, D.D., with additions by P. SCHAFF, D.D., and the Rev. M. B. RIDDLE. New York: Charles Scribner & Co. 1869.

The characteristics of Lange's Commentaries are now well understood. The books are of the fullest and best. They are based upon wide and deep studies. This volume on Romans is the

best of the series so far. Dr. Schaff's annotations add greatly to its value : and we are inclined more than ever to thank Hartford Seminary for bringing this man, of so great learning and varied ability, into New England. His notes upon controverted passages supply a great need in the book. Upon these texts the commentary is quite full and fair. Dr. Schaff teaches that Adam's sin is the ground of the ruin of man, and that, in this sense, and in this sense only, the race sinned in Adam. Adam was not only the occasion of the fall of his descendants, but "the efficient cause in the same sense in which Christ is the efficient cause of righteousness and life." And upon the doctrine of election, the position taken is very clear and decided ; according to the apothegm of Augustine, "God does not choose us because we believe, but that we may believe."

The exegetical and doctrinal parts of this volume are by Dr. Lange ; and the homiletical parts by his son-in-law, Rev. F. R. Fay.

- 10.—*The Promise of Shiloh*. By JOSEPH L. LORD, M.A., of the Boston Bar. Boston : E. P. Dutton & Co. pp. 106.

This is a brief popular exposition of certain prophecies, with a view to establish the doctrine of the future temporal sovereignty of Christ. It is not a very valuable contribution to the literature of the subject. It is written with more ability, and in a better style, than the greater part of the books on this side of the question. But it is by no means first class writing. We observe one sentence of five pages, not so brilliant as one of Mr. Choate's long sentences : very few writers have a genius for such abnormal rhetoric. The spirit of the writer is admirable.

- 11.—*A Commentary on the Confession of Faith* ; with questions for Theological Students and Bible Classes. By the Rev. A. A. HODGE, D.D., Professor of Didactic and Polemical Theology in the Western Theological Seminary, of Alleghany, Pa. Philadelphia : Presbyterian Board of Publication. pp. 549.

Here is much valuable matter in little compass : the comments are brief and forcible. The *Princeton Review* endorses it as one of their best books.

The work is prefixed by a short history of creeds and confessions, and some account of the origin of the Westminster Confession and Catechism.

- 12.—*Jenny Geddes, or Presbyterianism and its great Conflict with Despotism.* By the Rev. W. P. BREED, D.D. pp. 480.

This is an attempt to popularize an important period of Presbyterian history: well done; but the book is not a story, so that it is misnamed.

- 13.—*Foreign Missions: their Relations and Claims.* By RUFUS ANDERSON, D.D., LL.D. New York: Charles Scribner & Co. 1869.

This book was noticed at length in our September number, in an article by Dr. Pond: but its extraordinary merits lead us to present it again, with the hope that it will find multitudes of readers.

- 14.—*God's Thoughts fit Bread for Children.* By HORACE BUSHNELL. Boston: Nichols & Noyes. pp. 38. 50 cents cloth, 20 cents paper.

This address to a Sabbath School Teachers' Convention in Hartford, is an earnest plea for making the Sabbath School instruction as full as possible of the most vital truth. "The jolly, no-religion songs, the amusing stories and droll illustrations that illustrate nothing, the uncaring manner of the memorizing, school-training recitations,—all these produce, when taken together, an atmosphere of general unchristliness." The author suggests the necessity of having songs that mean something, and that are full of Christ; and he hints of a general exercise in the frequent rehearsal of those scripture lessons which most fully show "God's authority and power and forgiveness, and divine pastorship and child-cherishing friendship." He also insists that the personal character of the teachers has so much to do with success in teaching, that they must try hard for personal holiness.

We have made an elaborate attempt to find some heresy in this big, little book, but we cannot; we hope, therefore, that it will obtain a wide circulation. No teacher can read it without being quickened in spiritual life.

15.—SABBATH SCHOOL BOOKS, from the Presbyterian Board of Publication, to be obtained of M. H. Sargent, 13 Cornhill, Boston :

The Silversmith of Jerusalem. pp. 264.

This book is designed to give, in a form to interest children, the Old Testament story of the Jewish people in the Holy Land.

Edith's Two Account Books. pp. 212. This is good.

Tell the Truth ; and other stories. pp. 216. Capital.

Margaret Lawrence ; and other stories. pp. 216.

The Bitter Dose ; and other stories. pp. 216.

The Little Street Sweeper. pp. 132.

Footsteps in the Light. pp. 168.

The Prisoners. By the Rev. W. P. BREED, D.D. pp. 288.

16.—We have also received :

Waterloo ; a sequel to the Conscript of 1813. Translated from the French of ERCKMANN CHATRIAN. With six full pages of Illustrations (which are not of a very high order). New York : Charles Scribner & Co., 1869. pp. 368.

All who read the Conscript will eagerly take up this book.

In Earnest ; or Edith Palmer's Motto. By FAY HUNTINGTON. "Whatsoever thy hand findeth to do, do it with thy might." Philadelphia : J. P. Skelly & Co. pp. 219.

An earnest book, intended for Sabbath School Library use.

American Edition of Dr. William Smith's Dictionary of the Bible. Revised and edited by Professor H. B. HACKETT, D.D., with the coöperation of EZRA ABBOTT, A.M., A.A.S., Assistant Librarian of Harvard University. New York : Published by Hurd & Houghton, 1869. Unabridged Edition. Part XVI ; completing the second volume. Articles included between "Lord's Supper," and "Market."

We have received from Charles Scribner & Co. the first and second volumes of a new edition of *The History of England*, from the fall of Woolsey to the death of Elizabeth. By JAMES

ANTHONY FROUDE, M.A. These books have been published next year: they bear 1870 upon the title page. Probably by some mistake they escaped the binders, and slipped into the mail-bags too early: it must have been a mistake, for so respectable publishers stand in need of no foolish tricks, even if others in the trade give lying dates. If they intended 1870, will the enterprising publishers look for no notices and no sales till 1870? We can, however, treat these books as advance sheets; and if any reader would like to buy them this year, we think he can find them even now at the bookstores, and we commend the trade to him. This is to be a popular edition of twelve volumes, at \$1.25 a volume. The paper is clear and white. All the matter of the Library Edition is to be found here. This is a work of remarkable interest; with much new matter that has escaped the notice of former historians. It has had a great sale on both sides of the water. Its popularity in Europe is a mark of its solid merit.

THE ROUND TABLE.

WHEN DID THE ROMISH BEAST BEGIN TO REIGN? We do not know: and we do not know of anybody that does know, or if any one thinks he knows, he cannot prove his date against all comers. The great papal bull was once a calf; and the date of his arriving to the dignified state of the mightiest horned creature in the world,—always excepting his majesty from below,—can never be certainly stated. If the Papacy began as soon as the first papal idea was born into the world, it ought to have ended before now, according to the prophet Daniel; that is, if Daniel referred to the Papacy in his prophecy, which is disputed by some, but admitted by many careful students: but if the Papacy did not begin till every idea which we now associate with it was fully unfolded, it has yet a long time to live, according to the supposed prophecies in the Old Testament and the New. Learned doctors disagree in regard to the dates, some claiming that one era was the true beginning, and others claiming another year as the right one. To cite the authorities upon this topic would be too much for the Round Table; for the Table is covered with books relating to it. Perhaps at some future time, there may be a short article for the Review, inquiring, When did the Papacy begin? It is a fair question; and if anybody has anything to say about it, let him say on. But until this question is settled, as to its beginning, we can never settle the question as to the time of its ending.

We are always glad, however, to have articles upon all biblical topics; and the prophecies afford some of the most delightful, as well as some of the most difficult studies. Every reader of our fourth article will be glad to see its exceedingly clear statements, and sympathize with the glowing enthusiasm of the writer, concerning the signs of the times, which coincide with the prophetic spirit, in indicating the nearer and nearer approach of the millennial day,—whether or not that day can be fixed.

PROTESTANTS WITHIN THE ROMAN CATHOLIC CHURCH. Those who are familiar with the history of the Papacy will not wonder at the

Hyacinthe movement. There were plenty of Protestants before Luther, but they went to heaven in chariots of fire. Since then, most of them have gone over openly to the Protestant body, or they have soon learned to hold their peace. We are to expect however that the religious system under which have grown up some of the most devout men the world has seen, will yet produce not a few persons of truly devout spirit, who may prove very energetic in behalf of the truth. Probably the coming Council will reveal more Protestantism, and perhaps more piety, than many look for.

Meantime let Father Hyacinthe alone. Why should a reporter sit by his side, as one has done, that he may telegraph to distant cities what he has for breakfast? Why should curious clergy bore the man? With him it is a critical and serious time, a time of great mental agitation, perhaps a turning from old to new spiritual experiences: why then vex him? We heartily sympathize with all pious Protestants in the Romish church; and we can but think that Father Hyacinthe will be useful in his own communion, if he is let alone. But if Protestants make too much of him, it may hinder his usefulness among his own people. It is more suitable to pray for him, than to "interview" him, and it will be time enough to welcome him as a Protestant out of his own church, when he shows himself to be such; till then we are glad that he protests within that church. We hope that many fervent prayers may rise for him, and for the many who, like him, are seeking in strange paths to walk in the light.

The action of the Boston clerical committee seems to have been most wise. They complimented the French preacher as a liberal Catholic, and assured him of the sympathy and prayers of New England Christians. His statement to the committee that he had not broken with his Church, but with her abuses, defines his position with sufficient accuracy. The recommendation of the committee that our churches should observe the days of the coming Papal Council as days of special prayer, is one that we hope will meet with a hearty response. European Protestants will hold such meetings. Let all prayers follow one line, as suggested by D'Aubigne: — that the Roman Catholic Church may be reformed from within.

A RACE FOR COMMON SENSE. We are heartily glad that our keen Harvard crew lost their race. They came so near gaining it that it was no disgrace to lose, and by the loss they have doubtless learned the way to future triumphs if they choose to take them. It seems to be settled that the best rowing can be secured only by directions given from without the boat; and that our young men have something to learn in regard to the depth of dipping their oars; and something to learn in the way of continuance in well doing, that they may come in better on a long race; and possibly something to learn in the way of boat building. To learn well these lessons is better than a victory. To learn to conquer is the lesson to be drawn from defeat: so Peter the Great said that Charles XII. taught the Russians to conquer the Swedes.

But we wish there may be no future victories in this line of racing. As it is now, the boating mania runs high enough; but if the Harvards had won, our colleges would have gone crazy with rowing matches, and on the whole it is better that our schools should not degenerate into English Universities, where games occupy too much of the vital energy of the men. If those young men who went across the water had not been collegians, the case would have stood far differently; but it is no great credit to college boys to excel in departments that do not belong to them: and boat racing is no legitimate department in a course of liberal education. It is not to the credit of a minister to be a particularly good horse-jockey, or to be too successful in gardening or farming: if any reputation he may get is not based on success in his profession, it damages his ministerial standing. And this holds good of students. College boys are not to become so absorbed in the development of their muscles as to forget that mental and moral force is the main object of school days. President Caswell, in recently advocating a gymnasium for Brown University, makes this well grounded statement: "It is clearly no object of a collegiate education to train men for competition in boat racing, or foot racing, or base ball; indeed there is much reason to apprehend that the interests of education, in several of our leading colleges, are already suffering from a disproportionate and excessive devotion to base ball and boating."

We like to have men's muscles well developed, especially when so good a use can be made of them as recently in New York, when an old prize fighter threatened to punish the person of a notorious Wall Street "bull" if he did not mend his manners; thus bringing the horned beast to a fair settlement. And we think college boys ought to be stout enough to punish rascals if need be, and to row mightily on many waters. But rowing should be to gain health not disease. It is now generally known that such intense work as boat racing involves, is physically damaging, tending to break down the health and materially shorten life. Racing, more than most other exercises, interferes with respiration. Says the London *Lancet*: "As the racing pace is forty strokes per minute, the rate of respiration is doubled, and the act itself, being necessarily shortened, is reduced to a mere involuntary gasp. Under these circumstances the lungs become rapidly congested and the heart seriously oppressed. It involves a draught on muscular, and we should add, nervous and respiratory powers, of those engaged in it, more or less injurious to their future health, some temporarily, others permanently." Some English physicians have put down such racing as a leading cause of heart disease among those who have practiced it at school; and many testify in regard to its tendency to produce serious congestion of the lungs. One of our most distinguished American educators investigated the subject in the English Universities, and found that the great racers had been usually short lived men. While, therefore, we commend all the school exercises which give health, we would insist on the health. What if a Harvard student sets out for Brunswick, and then walks so fast that he cannot stop till he is drowned in the Bay of Fundy: or what if he sets out for health, and rows so fast for it that he dies of heart disease or consumption before he attains middle life.

We would suggest, then, due adherence to the apostolic maxim, "Let your moderation be known to all men." Students are to learn the art of proportionate living. They are to gain health, but gain it for the sake of their studies, for giving more force to mental and moral character. The next great race we have, therefore, let us have a race of brains; no comparison of partial manliness, like vigor of muscle, or even of linguistic or mathematical skill; but we would like to have a competitive examina-

tion between well-proportioned men. We wish an American college crew could carry off the palm of the world in all departments wherein men ought to excel: in fine moral character; in mental power, trained in every art of skill which a symmetrical course of study can give; and in physical health, which should be subjected to no abnormal and destroying tests. Such competition between colleges is endorsed by common sense. But as to mere rowing matches, they may be left to Walter Brown, or any ill-proportioned men who may aspire to them.

"HEAP SQUAW!" — So said a Rocky Mountain Indian when he looked in at the window of a Colorado minister, and saw one bachelor surrounded by three women. But what would the Ute say if he could get a glimpse into Brigham Young's domestic circle? We think we imagine the astonished savage looking into Brigham's window, and there beholding the meek saint sitting with thirty wives in a circle about him, and forty more of his "spiritual" wives peering over the shoulders of the carnal thirty, — seventy women gazing on their dear husband. But President Young is not so great a heathen prince as one Du Chaillu found in the interior of Africa, who had three hundred wives, and any where from six to seven hundred children, two or three score more or less being hardly noticed in the census.

But just how long the "heap squaw" will be found in Utah is a question. Just now the many wives begin to prick up their ears to hear strange doctrine. Two of Joseph Smith's sons have appeared in Salt Lake, claiming that they have come in fulfilment of their father's prophecy: and they preach decidedly against polygamy, and throw out bold words against the Mormon President, and patriotically proclaim the duty of loyalty to the United States; and our flag protects them in this assault on sin. And at this crisis, Vice-President Colfax and Governor Bross, armed with the Book of Mormon, enter the City of Saints, and denounce polygamy as illegal and unwise. This is the beginning of the end. The time for free talk has come. Discussion, riding into Utah on iron rails, will break up the harems quicker than laws and bayonets can do it. Laws against polygamy cannot be enforced by civil process in a community where polygamists sit on every

jury. And to "persecute" Mormonism is the way to build it up. The ignorant masses there need discussion, not persecution. According to the proverb of Erasmus, Let in light, and the darkness will disappear of itself.

A FAIR LILY IN FOUL FINGERS. — The "spirits" in prison are not a little indignant that the fair lily of truth should suffer in its handling among the "mediums." They have accordingly published a card in a recent number of the *Banner of Light*. The quaint document is "written by request of the spirits." The rampant ghosts declare, "We feel degraded that media interpolate our teachings, working in their own sayings, to which we have of necessity to submit." Soot falls on the purity of the lily truth, and there is no remedy. "False teachings are thrust upon us that have their origin in the media." Things are evidently getting a little mixed: undoubtedly "there are duties belonging respectively to media, to spirits, and to people; they should be closely defined and strictly adhered to." But in their low estate they speak a good word for the type-stickers: "But for the press to-day, upholding our sentiment and sustaining our cause, we could not subsist." If they mean the spiritualist press, we have here a fine illustration of the thinness of the diet upon which spirits can "subsist." These shadowy gentlemen who issue the card are not fully satisfied with the company they are compelled to keep in Hades: "We very well know that spirits in our sphere are of all the conceivable grades that they are upon earth, and that media alone are not to be blamed; but men should know that these poor spirits are capable of being instructed." They then proceed to exhort the media to take these ghostly rascals in hand: "It is their duty to teach certain spirits to be truthful, to emulate them to works of philanthropy and virtue. If this firm step were taken, the unreliable spirits would either become better, or they would eschew the just medium through whom they have to speak. It will come to this sometime."

WHAT IS HE LIVING FOR? — A late despatch from the spirit world, found in that wonderful revelation, the *Banner of Light*, purports to be from a son of Mr. Jefferson Davis. The

boy seems, by some mysterious spiritual method, to have been able to penetrate the secret recesses of his father's soul, and he thereupon tells what the poor old man is thinking about: "My father wonders what he is living for, just now."

IN WHAT FORM WILL MOSES REAPPEAR? — According to a certain popular belief, several of the most venerable heroes of antiquity are to appear again upon the earth. For our part we have been looking for the reappearance of Moses in Tennessee. His disappearance was sudden and awful. He faded out upon the rise of President Grant, much as a tallow candle ceases to illuminate the world when the sun rises. We are not yet fully satisfied whether he was the man who spread all over the country the news of his own death, when he first retired to private life. Perhaps his egotism demanded it. It were nothing strange if he had a morbid curiosity to read obituary notices of himself, himself, himself. But like a certain Irish gentleman, he is unwilling to stay dead. Ex-President Filmore is willing to rest in peace; Mr. Buchanan did not stir much in his grave; Mr. Pierce kept pretty still; and even Mr. Jefferson Davis is one of the most quiet of dead gentlemen. But Moses is ready at any time to rise, and again swing round the circle. He is ready to serve in any office, whether as alderman in his native village, or as a senator. If he can no longer play the whale, he is willing to try the polywog. He has now lost the senatorship; and we wait patiently for the next local election in the town that now holds him, to learn in what petty office he will next seek to reappear.

WHY NOT ABOLISH THANKSGIVING DAY? — Most of the people spend the day in social visiting and in eating great dinners; very few gather to praise God in his house: and it is difficult to learn how much gratitude is privately expressed to God on this day.

All the arguments that are urged against the continued observance of the Annual Fast bear with equal weight against Thanksgiving day. But if we do not abolish the festival which follows the harvest, let us hold on also to the Fast which precedes the corn planting. Great numbers of Christian people gather for prayer on Fast day; and such prayer is suitable; and it is un-

doubtedly acceptable to God that such a day should be set apart each year, observed as it is by the best people in the land. That it is made a day of recreation by many, is no argument against it, any more than Sabbath violation is an argument against the continued observance of the holy day. We are ashamed that a movement to break down the Annual Fast should originate in Massachusetts: and we hope that the Governor will heed the great multitude who do not petition for its abolition, instead of the few who do. At this period when the New England customs are beginning to prevail throughout the nation, let us cling more tenaciously than ever to both of our Puritanic days, the Fast and the Thanksgiving; and let every pastor give his whole power to the work of making the days fulfil their intent among his own people.

THE FIELDS WHITE FOR HARVEST. — With November we begin with Homer to see

“ The thick’ned sky,
Preparing some exceeding rain, or hail, the fruit of cold,
Or down-like snow that suddenly makes all the fields look old.”

The harvest is over, but the white winter is coming to be considered the peculiar time of spiritual harvest. Long evenings are favorable for holding many meetings. Winter affords a certain leisure for thoughtful Christian work, and for solitary prayer. The atmosphere is so invigorating that men act more decisively than in the warm season. When the snow flies, unselfish toilers begin more than ever to push their work for the salvation of the home population, and to come into warmer sympathy with the work of Christ all over the globe. It seems likely that the coming winter will be a memorable one to many churches. Every year we are approaching the era when the world will be full of spiritual light. To bring in the latter day glory is the business of every friend of Christ. Who will abound in intercessory prayer and in earnest work this winter?

FOOLISHNESS.

When brilliant old Athenian wit
The plain and earnest gospel met,
It on the story and the stress,
Pronounced the verdict "foolishness."
And yet as naught of Greek or Jew
The folly lived and greatly grew.
Wise classic lands and mighty Rome
Became its trophies and its home.
When fell that grand imperial world,
And ancient banners all were furled,
There 'rose from out barbaric gloom
The thrones of modern Christendom.

Yet once again the sneering cry,
" 'Tis foolishness, 'tis all a lie."
Reason's clear light now fills the world,
And monster dogmas down are hurled.
How bravely then those Frenchmen swore,
This "foolishness" should reign no more!
Yet full upon this latter day
The "folly" rules with widest sway.

Now, here another august school
Sets out the church a sorry fool.
As if its bright and wond'rous wit
On something new at last had hit.
Ten times a day whole scores of men,
And women too, with voice or pen,
Pierce to the heart this hated creed,
And shout the world from bondage freed.
These ugly swords of modern thought
On friends and foes make like onslaught:
As very Ishm'elites indeed,
With naught on earth do stand agreed.
'Tis strange that they who all things know

In common paths should never go ;
And only then can be at one
When gospel things they come to stone.
Yet on this battle-ground of old
The past the issue hath foretold.
The cross of Christ, though foolishness,
The world shall conquer and shall bless.

HIT THEM FLYING. A New Hampshire minister, who is wonderfully skilled with the rifle, wickedly pierced a flying swallow with a bullet ; a shot at a venture. Busy and thoughtless as flying swallows are multitudes of boys and men in stores and shops everywhere : is it possible to shoot them flying ? How shall they be taken on the wing, and pierced with moral and religious ideas ? Among many ways of reaching this class, there may be an influence in the way of a daily semi-religious newspaper ; a paper keen and wide-awake for general news, with pithy sentences of Christian ideas inserted in every paper, which will be read by great numbers of busy, flying people every day.

But we have also a large class of Christian men who would be glad to have a more decided kind of Christianity in their daily paper than is to be found in most dailies. A paper need not be sectarian, or so full of religion as to destroy the fair proportion which a newspaper should observe in its topics for discussion or news items : but a daily paper may and should win an established Christian character, taking up things and letting alone things in a Christian way. Some papers are scandal-mongers ; and many are not governed by the principles of the gospel of Christ. But we would utter no mean cry against our daily press throughout the country : we are glad that we have so many good papers, well managed ; yet there is always room enough for those who try to excel ; and a paper that strives to take and hold high moral and Christian ground, and to do its work well, will always find room for itself. When Daniel Webster was asked by a young man whether the legal profession was full, he answered : " There is room enough up-stairs." First class lawyers always have enough to do : first class newspapers can make their way. In every kind of business there is plenty of room up-stairs.

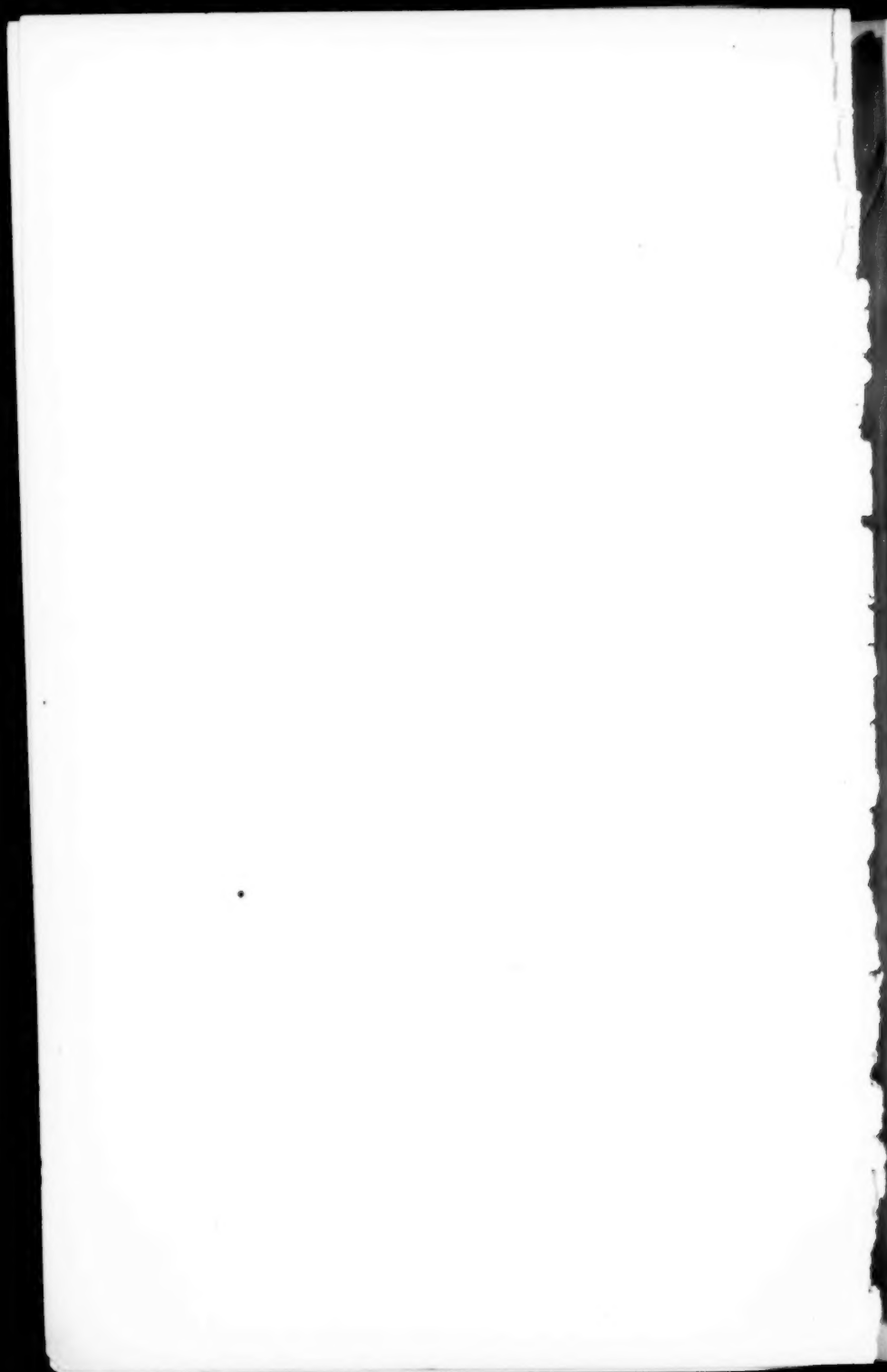
It has long been a favorite idea with us to get something of this kind into motion :—a live daily newspaper, thoroughly Christian, and pushing its Christianity very positively. No paper can succeed upon the ground of its piety ; but a paper that is so well got up as to succeed upon its own merits, may become a great moral and spiritual power, if it is conducted with a constant aim at effecting the best spiritual results.

Such a paper the proprietor of the *Congregational Review* is seeking to establish in "*The Boston Daily News and Tribune*:" and the paper promises from the very start to be a great success, to become one of the "*Institutions*" of New England, a Puritan notion,—and we may say a "*Boston Notion*," for we have no such antipathy to Boston as some have, since, in spite of rum and rascals, we find here many of the best things in America or the world.

REVIEW WRITING. Our editors and printers go through with the manuscripts that are printed in this *Review* from seven to nine times between the author and the *Review* page. Now what we have to say is that the writer who will not carefully go through his manuscript again and again, cutting out words and sentences, and modifying paragraphs, and inserting points, to improve the quality of his article, is not the man to write for us. And the man who will not take some pains to make his handwriting legible, is not the man to write for us. In a recent case we were obliged to walk a mile, and to consult six books in trying to find out whether a writer intended to use the letter *u*, or the letter *n*, in spelling a certain learned man's name. We insist therefore that if a writer does not think enough of his manuscript to make as good a thing of it as he can, we shall very likely think too little of it to go through it eight times in printing.

When Tholuck was once asked why he did not correspond with the older pastors of Germany, he said, "I love that which is growing:" he took great pains to keep company with young men ; he loved growing men. We love writers who wish to grow. We do not like those who have done growing. Those who think they can write well enough, or that their manuscripts are well enough without great painstaking, are not the kind of men we take to. But we confess that in having this *Review*, we

earnestly desire to print the essays of men who do much hard thinking, and who are trying hard to express themselves with skill and power : whether or not these writers are already famous we do not ask ; only we do ask that they show great willingness to write as well as they can. Close writing is good practice for those who make sermons for popular audiences every week. Pastors know men, and if they use suitable care in writing, they may become better essayists than mere literary men. The preparation of a Christian literature for a world soon to be brought under the power of Christ, is a worthy work. Why not seek to do writing that will stand ? John Foster declared his inability to write more than about two pages a day. Editors may act the part of Professors of Rhetoric ; but it is much more suitable that every man should become unto himself a teacher, and unto himself a pupil, that he may never cease to instruct himself, and never cease to learn how to write well.



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